Sarah Nicholas

THE MARROW OF MODERN DIVINITY.

Touching both the Covenant of Works, and the Covenant of Grace: with their Use and end, both in the time of the Old Testament, and in the time of the New.

Wherein every one may cleerly see how far forth he bringeth the *Law* into the case of justification, and so deserveth the name of *Legalist*: And how far forth he rejecteth the *Law*, in the case of Sanctification, and so deserveth the name of *Antinomist*.

With the middle path between them both, which by Jesus Christ, leadeth to eternall Life.

In a Dialogue, betwixt

EVANGELISTA, a Minister of the Gospell.
NOMISTA, a Legalist.
ANTINOMISTA, an Antinomian. And
NEOPHYTUS, a young Christian.

The fifth Edition, corrected by the Author, E. F.

Before the which, there is prefixed the commendatory Epistles of divers Divines of great esteem in the City of *LONDON*.

Printed at *London* by *Robert Ibbitson*, for *Giles Calvert*, at the signe of the Black-Spread-Eagle, at the West-end of *Paul's*. 1647.

Thomas Honywood.

I Have perused this ensuing *Dialogue* and find it tending to peace and holinesse, the Authour endevouring to reconcile and heale those unhappy *Differences* which have lately broken out afresh amongst us, about the Points therein handled and cleared: For which cause I alow it to be printed, and recommend it to the Reader, as a Discourse stored with many necessary and seasonable truths, confirmed by Scripture, and avowed by many approved Writers: All composed in a familiar, plain, moderate stile, without bitternes against, or uncomely reflections upon others; which *flyes* have lately corrupted many boxes of (otherwise) precious oyntment.

May 1°. 1641. *Joseph Caryl.*

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TO THE HONOVRABLE Colonell *John Downes* ESQUIRE;

One of the Members of the Honorable House of *Commons* in Parliament, Justice of Peace, and one of the Deputy Lieutenants of the County of *Sussex*, and Auditor to the Prince his Highnesse of the Dutchie of *Cornwall*, E. F. wisheth the true knowledge of God in Jesus Christ.

Most Honoured Sir,

Although I doe observe that new Editions, accompanied with new Additions, are sometimes published with new Dedications; yet so long as he who formerly owned the subject, doth yet live, and hath the same affections towards it, I conceive there is no need of a new Patron, but of a new Epistle.

Be pleased then most honoured Sir, to give me leave to tell you, that your eminency

nency of place did somewhat induce me, both now & before, to make choise of you for its Patron; but your endowments with grace did invite me to it, God having bestowed upon you speciall spirituall blessings in heavenly things in Christ: *for it hath bin declared unto me by them that knew you, when you were but a youth, how Christ met with you then, and by sending*
1 *his spirit into your heart, first convinced you of sin, as was manifest by those conflicts, which your soul then had, both with Satan and it selfe, whilst you did not be-*
2 *leeve in Christ. Secondly, of righteousnes as was manifest by the peace and comfort which you afterwards had, by beleeving that Christ was gon to the father, & appeared in his presence as your Advocate and surety that had undertaken for you:*
3 *thirdly, of iudgment, as hath bin manifest ever since, in that you have been* carefull with the true godly man, Psa. 112. 5. *to guide your affaires with iudgement, in walking according to the mind of Christ. I have not forgotten what desires you have expressed to know the true diffe-*

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rence betwixt the Covenant of works, *and the* Covenant of Grace, *and experimentally to be acquainted with the Doctrine of free Grace, the mysteries of Christ, and the life of faith. Witnesse not onely your high approving of some heads of a Sermon which I once heard a godly Minister preach, and repeated in your hearing of the life of Faith, but also your earnest request to me to write them out fair, and send them to you into the country: Yea witnesse your highly approving of this Dialogue, when I first acquainted you with the* Contents *thereof, incouraging me to expedite it to the Presse, and your kinde acceptance, together with your cordiall thanks for my love manifested in dedicating it to your honored name.*

Sith then, worthy Sir, it hath pleased the Lord to inable me both to amend it, & to inlarge it; I hope your affections wil also be inlarged towards the matter therin contained, considering that it tends to the clearing of those forenamed truths, and throgh the blessing of God may be a means to root them more deeply in your heart.

And truely, Sir, I am confident the more they grow and flourish in any mans heart, the more wil all heart corruptions wither and decay. Oh! Sir, if the truths contained in this Dialogue, were but as much in my hart, as they are in my head, I were a happy man, for then should I be more free frō pride, vaineglory, wrath, anger, self-love and love of the world then I *am, and then should* I *have more humility, meeknes, & love both to God and man then* I *have: ô! then should* I *be content with Christ alone & live above all the things in the world, then should* I *experimentally know, both how to abound and how to want, and then shall* I *be fit for any condition: nothing could come amisse unto me: Oh! that the Lord would be pleased to write them in our hearts by his blessed Spirit!*

And so most humbly beseeching you still to pardon my boldnes, and to vouchsafe to take it into your patronage and protection, I *humbly take my leave of you and remaine*

Your obliged Servant
to be commanded
E.F.

To al ſuch humble hearted Readers, as ſee any need to learn, either to know themſelves, or GOD in CHRIST.

Loving Chriſtians:

CONſider, I pray you, that as the firſt *Adam* did as a common perſon, enter into Covenant with God for all mankind; and brake it, whereby they became ſinful & guilty of everlaſting death and damnation: even ſo Jeſus Chriſt, the ſecond *Adam* did as a common perſon enter into Covenant with God his Father for all the Elect (that is to ſay, all thoſe that have or ſhal beleeve on his name,) and for them kept it, whereby they become righteous, & heirs of everlaſting life and ſalvation. And therefore it is our greateſt wiſdome,

dom, and ought to be our greatest care and indevour to come out; and from the first *Adam*, unto, and into the second *Adam*, that so we *may have life through his Name* Joh. 20. 31.

And yet alas! there is no point in al practicall Divinity, that we are naturally so much averse and backward unto, as unto this; neither doth Satan strive to hinder us so much from doing any thing else as this: And hence it is, that wee are all of us naturally apt to abide and continue in that sinfull and miserable estate, that the first *Adam* plunged us into, without either taking any notice of it, or being at all affected with it, so farre are we from comming out of it. And if the Lord be pleased by any meanes to open our eyes, to see our misery, and wee doe thereupon begin to step out of it, yet alas! we are prone rather to goe backwards towards the first *Adams* pure estate, in striving & strugling to leave sin, and preforme duties, and doe good works, hoping thereby to make our

selves

ſelves ſo righteous and holy, that God will let us into paradiſe againe, to eate of the Tree of Life and live for ever, and this we doe untill wee ſee the *flaming ſward at* Edens *gate, turning every way to keepe the Tree of Life* Gen.3.24. Is it not ordinary when the Lord convinceth a man of his ſin (either by meanes of his Word or his *Rod*) to cry after this manner? O! I am a ſinfull man! for I have lived a very wicked life, and therefore ſurely the Lord is angry with me, and wil damn me in hell: O! what ſhall I doe to ſave my ſoule? And is there not at hand ſome ignorant, miſerable comforter ready to ſay, yet do not diſpaire man, but repent of thy ſins, and aske Goe forgiveneſſe, and reforme your life; and doubt not but hee will bee merciſull unto you, for he hath promiſed (you know) *that at what time ſoever a ſinner repenteth him of his ſins he will forgive him*?

And doth he not hereupon comfort himſelf, & ſay, in his heart at leaſt, O if

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the Lord will but ſpare my life, and lengthen out my dayes, I will become a new man! I am very ſorry that I have lived ſuch a ſinfull life, but I will never doe as I have done for all the world: O, you ſhall ſee a great change in me! *beleeve it.*

And hereupon he betakes himſelfe to a new courſe of life, and it may be becomes a zealous profeſſor of Religion, performing all Chriſtian exerciſes both publike & private, and leaves off his old companions, and keepes company with religious men, (and ſo it may be goes on till his dying day, and thinks himſelf ſure of Heaven & eternall happineſſe) and yet it may be all this while is ignorant of Chriſt & his righteouſneſſe, and therefore eſtabliſheth his owne.

Where is the man, or where is the woman that is truely come to Chriſt, that hath not had ſome experience in themſelves of ſuch a diſpoſition as this, if there be any that have reformed their lives, & are become profeſſors

of

of Religion, & have not taken notice of this in themſelves more or leſſe: I wiſh they have gone beyond a legall Profeſſor, or one ſtill under the Covenant of workes.

Nay, where is the man or woman that is truely in Chriſt, that findeth not in themſelves an aptneſſe to withdraw their hearts from Chriſt, and to put ſome confidence in their owne works and doings; if there be any that doe not find it, I wiſh their hearts deceive them not.

Let me confeſſe ingenuouſly, I was a profeſſor of religion, at leaſt a dozen years before I knew any other way to eternall life, then to be ſorry for my ſins and ask forgivenes, and ſtrive and indeavour to fulfill the Law, and keep the Commandements, according as Mr. *Ded* and other godly men had expounded them: and truly I remember I was in hope I ſhould at laſt attain to the perfect fulfilling of them, & in the meane time, I conceived, that God would accept the will for the deed, or

what

what I could not do, Christ had done for me.

And though at last by means of conferring with M. *Thomas Hooker* in private, the Lord was pleased to convince me, that I was yet but a proud Pharisee, and to shew me the way of Faith and Salvation by Christ alone, and to give me (as I hope) a heart in some measure to embrace it: yet alas, through the weaknesse of my faith, I have been & am stil apt to turne aside to the Covenant of works, & therfore have not attained to that joy and peace in beleeving, nor that measure of love to Christ and man for Christs sake, as I am confident many of Gods Saints do attain unto in the time of this life, the Lord be mercyfull unto me, and increase my faith.

And are there not others (though I hope but few) who being inlightned to see their misery, by reason of the guilt of sin, thogh not by reason of the filth of sin: And hearing of justification freely by grace, through the redemp-

tion

tion which is in Jesus Christ, doe applaud and magnifie that Doctrine, following them that most doe preach & presse the same, seeming to be (as it were) ravished with the hearing thereof, out of a conceit that they are by Christ freely justified from the guilt of sin, though still they retain the filth of sin: these are they that content themselves (with a gospel knowledge) with meere notions in the head, but not in the heart, glorying and rejoycing in free grace, and justification by faith alone, professing faith in Christ, and yet are not possessed of Christ; these are they that can talk like Beleevers, and yet doe not walk like Beleevers; these are they that have language like saints and yet have conversation like devils; these are they that are not obedient to the Law of Christ, and therefore are justly called *Antinomians.*

Now both these paths leading from Christ have been justly judged as erroneous, & to my knowledge, not only a matter of 18 or 20 years ago, but also

also within this three or foure yeares, ther hath bin much ado, both by preaching, writing, and disputing, both to reduce men out of them, and to keepe them from them, and hot contentions have been on both sides, and all, I fear me, to little purpose: for hath not the strict professor according to the Law, whilest he hath striven to reduce the loose professor, according to the Gospell, out of the *Antinomian* path, intangled both himself and others the faster in the yoke of bondage: And hath not the loose professor according to the Gospel, whilest he hath striven to reduce the strict professor according to the Law, out of the legall path, *by promising liberty from the Law, taught others, and been himselfe the servant of corruption.*

Gal.5.1.

2 Pet.2.19

For this cause I, though I bee nothing, have, by the grace of God, indevoured in this Dialogue, to walk, as a middle-man betwixt them both, in shewing to each of them his erroneous path, with the middle path (which is

Jesus

Jesus Christ received truly, and walked in answerably, as a meanes to bring them both unto him, and make them both one in him: And oh! that the Lord would be pleased so to blesse it to them, that it might be a meanes to produce that effect.

I have (as you may see) gathered much of it out of known & approved Authors, and yet have therein wronged no man: for I have restored it to the right owner again in the margent some part of it my Manuscripts have afforded mee, and of the rest I hope I may say as *Jacob* did of his venison, *Gen.* 27.20. *The Lord hath brought it unto me* (let me speak it without vainglory) I have endeavouted herein to imitate the laborious Bee, who out of divers flowers gathers honey and wax, and thereof makes one combe: if any soule feels any sweetnesse in it, let them praise God, and pray for me who am weake in faith, and cold in love.

Burton melan. p. 8.

E. F.

TO THE READER

IF thou wilt pleaſe to peruſe this little Book, thou ſhalt find great worth in it: There is a line of a gracious Spirit drawn through it, which hath faſtned many precious truths together, and preſented them to thy veiw, according to the variety of mens Spirits, the various wayes of preſenting known truths are profitable. The Grace of God hath helped this Author in his work, if it, in like manner, helps thee in reading. thou ſhalt have cauſe to bleſſe God for theſe truths thus brought to thee, and for the labours of this good man, whoſe ends, I beleeve, are very ſincere for God and thy good.

Ier. Burroughes.

OCcasionally lighting upon this Dialogue, under the Approbation of a learned and judicious Divine, I was thereby induced to read it, and afterwards upon serious consideration of the usefulnesse of it, to commend it to the people in my publique Ministry.

Two things in it especially took with me: first the matter, the maine substance being distinctly to discover the nature of the two Covenants, upon which all the mysteries both of the Law and Gospel depend. To see the first *Adam* to be *primus fœderatus*, in the one: and the second *Adam* in the other, to distinguish rightly betwixt the Law standing alone as a Covenant, and standing in subordination to the Gospel, as a servant: this I assure my selfe to be the key which opens the hidden treasure of the Gospell.

As soone as God had given *Luther* but a glimpse hereof he professeth that he seemed to be brought into Paradise againe; and the whole face of the Scripture to be changed to him: and he looked upon every truth with another eye.

Portis apertis Paradisum intresse, tom. 1.

Secondly, the manner, because it is an *Irenicum*, and tends to an accommodation and a right understanding. Times of Reformation have alwayes been times of division. Satan will cast out a flood after the wo-

man, as knowing that more dye by the disagreement of the humours of their owne bodyes, then by the Sword, and that if men be once ingaged, they will contend, if not for truth, yet for victory.

Now if the difference be in things of lesser consequence, the best way to quench it were silence; this was *Luthers* councell given in an Epistle written to the Divines assembled in a Synod at *Norimberge*; *Mihi consilium fuerit (nisi nullum sit Ecclesiæ periculum) ut hanc causam sinatis, vel ad tempus sopitam, (utinam verius dicam) jacere donec in tuto, & meliore tempore, animis in pace formatis, & charitate adunatis, eam disputetis.* I think it were good councell concerning many of the disputes of our times.

But if the difference be of greater concernment as this is; then the way to decide it is to bring in more light which this Author hath done, with much evidence of Scripture, backt with the authority of most moderne Divines: so that whosoever desires to have his judgement cleared in the maine controversie, between us and the *Antinomian*, with a small expence either of money or time, he may here receive ample satisfaction; that testifie upon request, professing my selfe a freind both to Truth and Peace.

Novem. 20.

THis Book at first well accomodated with so valuable a testimony as M. Caryls, besides its better approving it selfe to the choicer spirits every where, to the speedy distribution of the whole impression it might seeme a needlesse or superfluous thing to add any more to the praise thereof; yet meeting with detracting language, from some few (by reason of some phrases by them either not duly pondered, or not rightly understood) it is thought meet this second Impression, to relieve that worthy testimony which stil stands to it, with fresh supplies, not for any need the truth therin contained hath thereof, but because either the prejudice or darknesse of some mens judgements doth require it. I therefore having throughly perused it, cannot but testifie, that if I have any the least judgement or relish of truth, he that finds this book finds a good thing, & no unworthy of its title, and may account the Saints to have obtained favor with the Lord in the ministration of it, as that wch with great plainenesse and evidence of truth comprises within itself (if not all) the diffe-

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rences that have been lately ingendered about the law, it hath I must confesse, not only fortified my judgement, but also warmed my heart in the reading of it as indeed inculcating throughout the whol Dialogue, the clear and familiar notion of those things by which we live (as Hezekias *speaks in another case) and it appeareth to me to be writen from much experimentall knowledge of Christ, & teaching of the Spirit. Let all men that taste the fruit of it, confesse to the glory of God,* he is no respecter of persons, *and indeavour to* know no man hence forth after the flesh, *nor envy the compiler therof, the honour to be accounted as God hath made him in this point,* a healer of breaches, *and a* restorer of *the over-growne* paths *of the Gospel: as for my own part,* I *am so satisfied in this testimony I lend, that I reckon, what ever credit is thus pawned, wil be a glory to the name that stands by & avows this truth, so long as the book shall endure to record it.*

Joshua Sprigge.

Grace and peace to you in Christ Jesus.

My loving friend in Christ,

I Have, according to your desire, read over your Book, and find it full of Evangelicall light and life, and I doubt not, but the oftner I read it, the more true comfort I shall find in the knowledge of Christ thereby, the matter is pure, the method is a Apostolicall, wherin the works of love in the right place, after the life of faith be effectually required. God hath endewed his *Fisher* with the Net of a trying understanding, and discerning judgement and discretion, whereby out of the Christaline streames of the well of life, you have taken a messe of the sweetest and wholsomest fish that the whole world can afford, which if I could daily have enough of, I should not care for the flesh, or the works thereof.

Samuel Prittie.

A Catalogue of those Writers Names out of whom I have collected much of the matter contained in this ensuing *Dialogue*.

A

Doct. *Ames.*
M. *Aynsworth.*

B

M. *Beza.*
M. *Bulenger.*
M. *Bradford.*
M. *Bastingius.*
Bishop *Babington.*
M. *Ball.*
M. *Rob. Boulton.*
M. *Sam. Boulton.*

C

M. *Calvin.*
M. *Cartwright.*
M. *Cleveslye.*
M. *Cornwall.* M. *Cotton.*

D

Du Plessis.
B. *Downame.*
D. *Diodate.*
M. *Dixon.*
M. *Dyke.*

E

M. *Elton.*

F

M. *Fox.*
M. *Feild.*
M. *Forbs.*

G

M. *Greenham.*
M. *Gibbons.*
M. *Tho. Goodwin.*
M. *Grey junior.*

H

B. *Hall.*
M. *Thomas Hooker.*

I

Doct. *Ames.*
M. *Ligbfoot.*

M

Wolfangius Musculus.
Peter Martyr.
D. *Mayor.*
M. *Marshall.*

O

Bernardine Ochine.

P

M. *Perkins.*
D. *Preston.*
M. *Pemble.*

R

M. *Rollock.*
M. *Reynold.*
M. *Rouse.*

S

D. *Smith.*
D. *Sibbs.*
M. *Slater.*

T

M. *Tindal.*
M. *Rob. Towne.*

V

D. *Urban Regius.*
D. *Ursinus.*
M. *Vaughan.*

W

D. *Willes.*
D. *Williams.*
M. *Wilson.*
M. *Walker.* M. *Ward.*

THE

THE
MARROW
OF
MODERN DIVINITY.

Interlocutors.

Evangelista, a Minister of the Gospel.
Nomista, a Legalist.
Antinomista, an Antinomian.
Neophytus, a young Christian.

Nomista.

SIR, My neighbour *Neophytus* and I, having lately had some conference with this our friend & acquaintance *Antinomista*, about some points of Religion, wherein he differing from us both, at last said he would be contented to be judged by you our Minister; therefore have wee

we made bold to come unto you, all three of us to pray you to heare us, and judge of our differences.

Evan. You are all of you very welcome to me, and if you please to let me heare what your differences are, I will tell you what I think.

Nom. The truth is, Sir, he and I differ in verymany things; but more especially about the Law: for I say the Law ought to be a rule of Life to a Beleever, and hee saith it ought not.

Neo, And surely, Sir, the greatest difference betwixt him and I, is this: He would perswade me to beleeve in Christ, and bids me rejoyce in the Lord, and live merrily, though I feele never so many corruptions in my heart, yea though I be never so sinfull in my life; the which I cannot do, nor I think ought not to do, but rather to feare, and sorrow, and lament for my sins.

Anti. The truth is, Sir, the greatest difference, betwixt my freind *Nomista* and I, is about the Law, and therefore that is the greatest matter we come unto you about.

Eva. I remember, the Apostle *Paul* willeth *Titus* to avoid *contentions and strivings about the Law, because they are unprofitable and vain*: and so I feare the yours have been.

1 Tim. 3. 9.

Nom. Sir, for mine owne part I hold it very

very meet, that every true Christian should be very zealous for the holy Law of God, especially now, when a company of these Antinomians do set themselves against it, and do what they can quite to abolish it, and utterly to root it out of the Church: surely, Sir, I think it not meet they should live in a Christian Common-wealth.

Evan. I pray you, neighbour *Nomista*, be not so hot, neither let us have such unchristian-like expressions amongst us, but let us reason together in love, and with the spirit of meekness, as Christians ought to doe, I confesse with the Apostle, *it is good to be zealously affected always in a good thing*: But yet as the same Apostle said of the Jews, so I feare me I may say of some Christians, that *they are zealous of the Law*, yea some would be Doctors of the Law, and yet neither understand *what they say, nor whereof they affirme.*

1 Cor. 4. 21

Gal. 4. 18.

Act. 21. 20

1 Tim. 1 17

Nom. Sir, I make no doubt but that I both know what I say, and whereof I affirme, when I say and affirme, that the holy Law of God ought to be a rule of Life to a beleever; For I dare pawne my soule of the truth of it.

Evan. But what Law do you mean?

Nom. Why Sir, what Law do you think I mean? Is there any more Laws then one?

Evan

Evan. Yes, in the Scriptures there is mention made of divers Lawes, but they may all be comprised under these three, to wit, the law of works, the law of faith, and the law of Christ; and therefore I pray you tell me, when you say the Law ought to be a rule of life to a beleever, which of these three Lawes you meane?

p. 60. 23
154.
Rom. 3. 27
Gal. 6. 2.

Nom. Sir, I know not the difference betwixt them; but this I know, that the Law of the Ten Commandements, commonly called the Morall Law, ought to be a Rule of Life to a beleever.

Evan. But the Law of the Ten Commandements, or Morall Law, may be either said to be the matter of the law of works, or the matter of the law of Christ; and therefore I pray you tell me in whither of these senses you conceive it ought to be a rule of Life to a Beleever.

Nom. Sir, I must confesse I do not know what you mean by this distinction, but this I know, that God requires that every Christian should frame and lead his life according to the rule of the ten Commandements; the which if he do, then may he expect the blessing of God both upon his soule and body, and if he do not, then can he expect nothing else but his wrath and curse upon them both.

Evan. The truth is, neighbour *Antinomus*, the Law of the Ten Commandements, as it in the matter of the Law of Works, ought not to be a rule of Life to a Beleever: but in this saying, you have affirm'd that it ought, and therefore therein you have erred from the truth. And now friend *Antinomus*, that I may also know your judgment, when you say the Law ought not to be a rule of Life to a Beleever, I pray tell me what Law you mean?

Ant. Why, I mean the Law of the Ten Commandements.

Evan. But whether doe you mean that law, as it is the matter of the law of works, or as it is the matter of the Law of Christ?

Ant. Surely, Sir, I doe conceive that the Ten Commandements are no way to be a rule of Life to a Beleever, for Christ hath delivered him from them.

Evan. But the truth is, the Law of the Ten Commandements, as it is the matter of the Law of Christ, ought to be a rule of Life to a Beleever; and therefore you having affirmed the contrary, have therein also erred from the truth.

Ant. The truth is, Sir, I must confesse, I [illegible] notice of this three-fold [illegible] is mentioned in the [illegible]

Ant. And I must confesse, if I tooke any notice of them, I never understood them.

Evan. Well, give me leave to tell you that so far forth as any man comes short of the true knowledge of this threefold Law, so far forth he comes short both of the true knowledge of God, and of himselfe. And therefore I wish you both to consider of it.

Nom. Sir, if it be so, you may do wel to be a means to informe us, and help us to the true knowledge of this threefold Law: and therefore I pray you first tell us what is meant by the law of works?

Evan. The law of works opposed to the law of faith, *Rom.* 3. 27. holds forth as much as the Covenant of works: for it is manifest, saith *Musculus*, that the word which signifieth *covenant* or *bargaine*, is put for *law*; so that you see the Law of workes, is as much to say as the Covenant of works, the which Covenant, the Lord made with all mankind in *Adam* before his fall, the summe whereof was, *Doe this and thou shalt live*; And, *If thou do it not thou shalt die the death*. In which Covenant there was first contained a precept; *Doe this*; Secondly a promise joyned unto it, *If thou doe it, thou shalt live*; Thirdly, a like threatning, *If thou doe it not, thou shalt die the death*. Imagine, saith *Musculus*, that God had said to *Adam*, Goe to the

Bal on the Cov. of grace, p. 9. *Com. pla.* Eng. p. 118

Lev. 18. 5. Gen. 2. 17 *Ames. med.* Eng p. 48

e intent that thou maist live, I have gi-
n thee liberty to eat, and have given thee
ndantly to eat: let all the fruits of Pa-
lise be in thy power; one Tree except,
hich see thou touch not, for that I keep it
mine own authority: the same is the Tree
knowledge of good and evill, If thou
uch it, themeat thereof shall not be life,
t death.

Com. pla. p. 31

Nom. But Sir, you said that the Law of
e Ten Commandements, or Morall Law.
ay be said to be the matter of the Law of
orks: & you have also said, that the law of
orks is as much to say as the Covenant
works: wherby it seemes to me you hold
at the Law of the Ten Commandements
as the matter of the Covenant of works
hich God made with all mankinde in *A-*
m before his fall.

Evan. That's a truth agreed upon by all
uthors and Interpreters that I know:
d indeed, the Law of works (as a learned
uthor saith) signifies the Morall Law; and
e Morall Law strictly and properly taken
gnifies the Covenant of works.

Downham on Just. p. 443. 465.

Nom. But Sir, what is the reason you call
but the matter of the covenant of works?

Evan. The reason why I rather chuse to
ll the Law of the Ten commandements
e matter of the Covenant of works,
than

then the Covenant itself, is because I co
ceive that the matter of it cannot proper
be called the Covenant of works, except t
form be put upon it, that is to say, exce
the Lord require, and man undertake
yeeld perfect obedience thereunto, upo
condition of eternall life and death: A
therefore till then it was not a Covenant
works betwixt God and all mankinde
Adam. As for example you know, that a
though a servant have an ability to do m
sters work, and though a master have wag
to bestow upon him for it, yet is there n
a Covenant betwixt them till they ha
there upon agreed. Even so, though man
the first had power to yeeld perfect & pe
petuall obedience to all the Ten Comman
dements, & God had an eternall life to b
stow upon him, yet was there not a Cove
nant betwixt them till they were therupo
agreed.

Nom. But Sir, you know, there is n
mention made in the book of *Genesis* of th
Covenant of works, which you say we
made with man at first.

Evan. Though we reade not the wo
Covenant betwixt God and man, yet ha
we there recorded what may amount to a
much; for God provided and promised
Adam eternall happiness and called for pe
fe

But on the Covenant p. 6.

fect obedience, which appeares from Gods threatning, *Gen.* 2. 17. For if man must die if he disobeyed, it implies strongly, that Gods covenant was with him for life, if he obeyed.

Nom. But Sir, you know the word *Covenant* signifies a mutuall promise, bargain, and obligation betwixt two parties. Now though it is implyed, that God promised man to give him life if he obeyed, yet we read not that man promised to be obedient.

Walker on the Covenant, p. 39.

Evan. I pray take notice, that God doth not alwayes tie man to verball expressions, but doth often contract the Covenant in real impressions in the heart and frame of the creature: And this was the manner of covenanting with man at the first, for God had furnished his soule with an understanding mind whereby he might discerne good from evill, and right from wrong, and not onely so, but also in his will was most great uprightnesse, and his instrumentall parts were orderly framed to obedience: the truth is, God did ingrave in mans soule wisdome, and knowledge of his will; and works, and integrety in the whole soule, and such a fitnesse in all the powers thereof, that neither the mind did conceive, nor the heart desire, nor the body put in execution any thing but

Eal on the Covenant, p. 5.

Cal. Instit. fol. eng. p. 8 Eccl. 7. 27.

Basling cit. p. 9.

that which was acceptable to God: so that man endowed with these qualities, was able to serve God perfectly.

Nom. But Sir, how could the Law of the ten Commandements be the matter of this Covenant of works, when they were not written, as you know, till the time of *Moses*

Evan. Though they were not written in Tables of stone untill the time of *Moses*, yet were they writ in the Tables of mans heart in the time of *Adam*: for we read, that man was created in the image or likenesse of God, *Gen.* 1. 27. And the ten Commandements are a Doctrine agreeing with the eternall wisdome and justice that is in God, wherein he hath so painted out his own nature, that it doth in a manner expresse the very Image of God. And doth not the Apostle say, that the Image of God consists in knowledge, righteousnesse, and true holines and is not knowledge, righteousnes, & true holines, the perfections of both the tabls of the law? and indeed saith M. *Rollock*, it could not well stand with the *justice of God* to mak a covenant with man under the condition of holy and good works & perfect obedience to his Law, except he had first created man holy & pure, & ingraven his law in his hart whence those good works should proceed.

Ursin cat. p. 517.
Cal. Instit. p. 190.
Col. 3. 10.
Ephe. 4. 34

Treat. of effectuall cal. p. 20. or therabouts

Nom. But yet I cannot but marvell that God

God, in making the covenant with man, did make mention of no other commandement then that of the forbidden fruit.

Evan. Doe not marvell at it, for by that one species of sin, the whole genus or kind is shewn, as the same law being more clearly unfolded, *Deu.* 27.26. *Gal.* 3.10. doth expresse: And indeed, in that one Commandement the whole worship of God did consist, as obedience, honour, love, confidence, and religious fear, together with the outward abstinence from sin and reverent respect to the voyce of God. Yea, herein also consisted his love, and so his whole duty to his neighbour: so that as a learned writer saith, *Adam* heard as much in the garden as *Israel* did at *Sinai*, but only in fewer words, and without thunder.

Hugo Grot. defens. fid. p 71.

Lightfoot miscela. p. 282.

Nom. But Sir, ought not man to have yeelded perfect obedience to God, though this covenant had not bin made betwixt them?

Evan. Yea indeed, perfect and perpetuall obedience was due from man unto God, though God had made no promise to man; for when God created man at first, he put forth an excellency from himself unto him; and therfore it was the bond & tye that lay upon man to return that again unto God, so that man being Gods creature by the law of creation, he owed all obedience & subjection to God his Creator.

Reynolds on ps. 110. p. 403.

Nom. Why then was it needfull that the Lord should make a covenant with him, by promising him life, and threatning him with death.

Evan. For answer hereunto, in the first place I pray you understand, that man was a reasonable creature, and so out of judgement, discretion and election, able to make choice of his way, and therfore it was meet there should be such a covenant made with him, that he might according to Gods appointment serve him after a reasonable maner. Secondly, it was meet there should be such a covenant made with him, to shew that he was not such a Prince on earth, but that he had a Soveraigne Lord; therefore God set a punishment upon the breach of his Commandement, that man might know his inferiority, and that things betwixt him and GOD, were not as betwixt equals. Thirdly, it was meet there should be such a covenant made with him, to shew that he had nothing by personal, immediate, & underived right, but all by gift and gentlenes: so that you see it was an equal Covenant which God out of his prerogative royall made with mankind in *Adam* before his fal

Reynolds on Psal. 110. p. 405

Gibbons on Gen. p. 97.

Bal on the Cov. p. 11.

Reynolds on Psal. 110. p. 406

Nom. Well, Sir, I do perceive that *Adam* and all mankinde in him were created most holy.

Evan.

Evan. Yea, and most happy too, for God placed him in Paradise in the middest of all delightfull pleasures and contents, wherein he did injoy most neare and sweet communion with his Creator, in whose presence is *fullnesse of joy*, and at whose *right hand is pleasures for evermore.* So that if *Adam* had received of the *Tree of Life*, by taking & eating of it while he stood in the state of Innocencie before his fall, he had certainly beene established in a happy estate for ever and could not have beene seduced and supplanted by Satan, as some learned men doe think, and as Gods own words seem to imply, *Gen.* 3. 22.

Psal. 16. 11

Walker on the Covenant, p. 89.

Nom. But it seemeth that *Adam* did not continue in that holy and happy estate.

Evan. No indeed, for he disobeyed Gods expresse command, in eating the forbidden fruit, and so became guilty of the breach of the Covenant.

M. Slat. on the 2 Cov.

Nom. But Sir, how could *Adam*, who had his understanding so sound, and his will so free to choose good, be so disobedient to Gods expresse command?

Evan. Though he and his will were both good, yet were they mutably good, so that he might either stand or fall at his owne election or choice.

Dent, Path way, p. 304

Nom. But why then did not the Lord

create him immutable? or why did hee not so over-rule him in that action, that he might not have eaten the forbidden fruit?

Evan. The reason why the Lord did not create him immutable, was because hee would be obeyed out of judgement, & free choice, and not by fatall necessity, and absolute determination; and withall let mee tell you, it was not reasonable to restraine God to this point, to make man such a one as would not, or could not sinne at all, for it was at his choice to create him how hee pleased, but why he did not uphold him wth strength of stedfast continuance, that resteth hidden in Gods secret Counsell: howbeit this we may certainly conclude, that *Adams* state was such, as served to take away from him all excuse, for hee received so much, that of his owne will he wrought his owne destruction, because this act of his was a wilfull transgression of a Law, under the precepts wherof he was most justly created, and unto the malediction whereof hee was as necessarily and righteously subject if he transgressed; for as being Gods creature he was to bee subject to his will, so by being Gods prisoner, he was as justly subject to his wrath, and that so much the more, by how much the precept was most just,

Reynolds on Psal. 110.p.406

Cal. Instit. p.81.

Reynolds on Psal. 110.p.406

just, the obedience more easie, the transgression more unreasonable, and the punishment more certaine.

Nom. And was *Adams* sinne and punishment imputed unto his whole off-spring.

Evan. Yea indeed, for saith the Apostle, *Death passed upon all men, for that all have sinned*, or, *in whom all have sinned*, that is, in *Adam*; the very truth is, *Adam* by his fall threw down our whole nature headlong into the same destruction, and drowned his whole off-spring in the same gulph of misery: and the reason is, because by Gods appointment hee was not to stand or fall, as a single person only, but as a common publique person, representing all mankinde to come of him, therefore as all that happinesse, all those gifts and endowments which were bestowed upon him, were not bestowed upon him alone, but also upon the whole nature of man, and as that Covenant which was made with him, was made with whole mankinde; even so he by breaking Covenant lost all, as well for us, as for himselfe, as he received all for himselfe and us, so he lost all both for himselfe and us.

Rom. 5. 2

Cal. Instit. p. 106, 107.

Goodwin Trium. Faith, p 85

Pemble vind. fid. P. 99.

Nom. Then Sir, it seemeth that by *Adams*

breach of Covenant, all mankinde were brought into a miserable condition.

Evan. All mankinde by the fall of *Adam* received a two-fold dammage; first, a deprivation of all originall goodnesse: Secondly, an habituall naturall proneneſſe to all kinde of wickednesse; for the image of GOD, after which they were created, was forthwith blotted out, and in place of wisdome, righteousnesse & true holinesse, came blindnesse, uncleanenesse, falshood and injustice: the very truth is, our whole nature was thereby corrupted, defiled, deformed, depraved, infected, made infirm, fraile, malignant full of venome, contrary to GOD, yea enemies and rebels unto him; so that, saith *Luther*, this is the title we have received from *Adam*, in this one thing we may glory, and in nothing else at all, namely that every Infant that is borne into this world, is wholly in the power of sinne, death, Satan, hell, and everlasting damnation: nay, saith *Musculus*, the whirl-poole of mans sin in Paradise, is bottomlesse and unsearchable.

Seven gol. cand. p. 3.

Basting, cat. p. 10.

Urban Reg. in ch. ser. to *Emaus*, p. 12

Chos. Ser. p. 9.

Com. pla. p. 14.

Nom. But Sir, me thinks it is a strange thing, that so small an offence, as the eating of the forbidden Fruit seemes to be, should plunge whole mankind into such a gulph of misery.

Evan. Though at the first glance it seem

to

to be a small offence; yet if thou look more wishly upon the matter, it will appeare to be an exceeding great offence, for thereby intolerable injury was done unto God; as first, his dominion and authority in his holy command was violated; Secondly, his justice, truth, & power, in his most righteous threatnings, were despised; Thirdly, his most pure and perfect Image, wherein man was created in righteousnesse and true holinesse, was utterly defaced; Fourthly, his glory, which by an active service the creature should have brought to him, was lost and despoiled: nay, how could there be a greater sin committed, then that, when *Adam* at that one clap broke al the ten Commandements.

Reynolds on ps. 110. p. 407.

Lightfoot miscela. p. 183.

Nom. Did he break all the ten Commandements, say you, Sir I beseech you shew me wherein?

Evan. 1, He chose himself another God, when he followed the Devil.

Ibid.

2. He idolized and defiled his own belly, as the Apostles phrase it, *He made his belly his god.*

3. He took the name of God in vain, when he beleeved him not.

4. He kept not the rest and estate wherein God had set him.

5. He dishonoured his Father which was in

in heaven, and therefore his dayes were not prolonged in that land which the Lord his God had given him.

6. He massacred himselfe, and all his posteritie.

7. From *Eve* he was a virgin, but in eyes and minde he committed spirituall fornication.

8. He stole (like *Achan*) that which God had set aside not to be medled with, and this his stealth is that which troubles all Israell, the whole world.

9. He bare witnesse against God, when he beleeved the witnesse of the Devil above him.

10. He coveted an evill covetousnesse, like *Amnon*, which cost him his life, and all his progeny. Now whosoever considers what a nest of evils here were committed at one blow, must needs with *Musculus*, see our case to be such, that wee be compelled every way to commend the justice of God, and to condemne the sin of our first parents, saying concerning all mankinde, as the Prophet *Hosea* doth concerning Israel, *O Israel thou hast destroyed thy self.*

Com. pla. p. 13.

Hos. 13.9.

Nom. But Sir, had it not been possible for *Adam* both to have holpen himself and his posterity out of this misery, by renewing the same Covenant with God, and keeping it for afterwards?

Evan.

Evan. No, by no means, for the Covenant of works was a covenant no way capable of renovation, when he had once broke it he was gone for ever, because it was a covenant between two friends, but now fallen man was become an enemy: And besides, it was an impossible thing for *Adam* to have performed the conditions which now the justice of God did necessarily require at his hands, for he was now become lyable to the payment of adouble debt, to wit, the debt of satisfaction for his sinne committed in time past, and the debt of perfect and perpetuall obedience for the time to come: and he was utterly unable to pay either of them.

Bolton true boun. *p.*135

Nom. Why was he unable to pay the debt of satisfaction for his sin committed in time past?

Evan, Because his sin in eating the forbidden fruit, (for that is the sin I mean) was committed against an infinite and eternall good & therfore merited an infinit & eternal satisfactiō, which was to be either some temporal punishment equivalent to eternal damnation, or eternall damnation it selfe. Now *Adam* was a finite creature, therefore between finite and infinite there could be no proportion, so that it was impossible for *Adam* to have made satisfaction by any temporall punishment, and if he had undertaken

Ursin. cat. P, 112.

taken to have satisfied by an eternal punishment, he should always have been satisfying, and never have satisfied, as is the case of the damned in hell.

Nom. And why was hee unable to pay the debt of perfect and perpetuall obedience for the time to come?

Evan. Because his precedent power to obey, was by his fall utterly impaired, for thereby his understanding was both feebled and drowned in darknesse, and his will was made perverse, and utterly deprived of all power to will well, and his affections were quite set out of order, and al things belonging to the blessed life of the soule were extinguished both in him & us, so that he was become impotent, yea dead, and therefore not able to stand in the lowest terms to perform the meanest condition: the very truth is our father *Adam* falling from God did by his fall so dash him and us all in peeces, that there was no whole part left either in him, or us, fit to ground such a Covenant upon. And this the Apostle witnesseth, both when he saith, *We are of no strength*; And, *the Law was made weak, because of the flesh.*

Ursin. cat. p. 112.

Cal. Instit. p. 117.

Bolton true boun. p. 133

Rom. 5. 6.

Rom. 8. 2.

Nom. But Sir, might not the Lord have pardoned *Adams* sin, without satisfaction?

Evan.

Evan. O no, for justice is essentiall in God, and it is a righteous thing with God, that every transgression receiue a just recompence; and if recompence be just, it is unjust to pardon sinne, without satisfaction; and though the Lord had pardoned and forgiven his former transgression, and so set him in his former condition of amity and friendship, yet having no power to keep the Law perfectly, he could not have continued therin.

Nomista. And is it also impossible for any of his posterity to keep the Law perfectly?

Evan. Yea indeed, it is impossible for any meer man, in the time of his life, to keep it perfectly, yea though he be a regenerate man; for the Law requireth of man, that he loue the Lord with all his heart, soule and might; and there is not the holiest man that liues, but he is flesh as well as spirit, in all parts and faculties of his soule, and therfore cannot love the Lord perfectly: yea, and the Law forbiddeth all habituall concupiscence, not only saying, *thou shalt not consent to lust,* but *thou shalt not lust.* It doth not only command the binding of lust, but forbids also the being of lust: And who in this case can say, *my heart is clean?*

Antin. Then friend *Nomista*, take notice

I pray, that as it was altogether impossible for *Adam* to returne unto that holy and happy estate wherein he was created by the same way he went from it, so is it for any of his posteritie; and therefore I remember one saith very wittily, the Law was *Adams* lease when God made him tenant of *Eden*, the conditions of which bond when he kept not, he forfeited himself and all us. God read a lecture of the Law to him before he fell, to be a hedge to him to keep him in Paradise: but when *Adam* would not keepe within compasse, this Law is now become as the flaming sword at *Eden* gate, to keep him and his posterity out.

Lightfoot Miscela. p. 282.

Nom. But Sir, you know that when a Covenant is broken, the parties that were bound, are freed and released from their ingagements, and therefore me thinks both *Adam* and his posterity should have been released from the covenant of works, when it was broken, especially considering they have no strength to performe the condition of it.

Evan. Indeed it is true in every Covenant, if either party fail in his duty, and performe not his condition, the other party is thereby freed from his part, but the party failing is not freed till the other release him and therfore though the Lord be freed from

per-

performing his condition, that is, from giving to man eternall life; yet so is not man from his part: no, though strength to obey be lost, yet man having lost it by his owne default, the obligation to obedience remains still, so that *Adam* and his off-spring are no more discharged of their duties, because they have no strength to doe them, than a debtor is quitted of his bond, because he wants money to pay it. And thus neighbour *Nomista*, I have according to your desire, endeavoured to help you to the true knowledge of the law of works.

Ant. I beseech you, Sir, proceed to help us to the tine knowledge of the Law of Faith.

Evan. The *Law of Faith* is as much to say as the *Covenant of grace*, or the Gospell, which signifieth good, merry, glad, and joyfull tidings, that is to say, that God to whose eternall knowledge all things are present, and nothing past, or to come, foreseeing mans fall, before all time purposed, and in time promised, and in the fullnesse of time performed, the sending of his Sonne Jesus Christ into the world, to help and deliver fallen mankinde.

Tindal, path. to holy Scrip. p.378.
2 *Tim.* 1. 9
Eph. 3. 11.
Rom. 1. 2.
Gal. 4. 4.

Ant. I beseech you, Sir, let us heare more of these things and first of all shew how we are to conceive of Gods eternall purpose in sending of Jesus Christ.

Evan.

Reynolds on ps. 110 p. 407, 408

Evan. Why here the Learned frame kind of conflict in Gods holy attributes, & by a liberty which the holy Ghost from th language of holy Scripture alloweth them they speak of God after the manner of me as if he were reduced to some straits an difficulties by the crosse demands of his se verall Attributes: for *Truth* and *Justic* stood up and said, that man had sinned, an therfore man must die, and so called for th condemnation of a sinfull, and therefor worthily accursed creature, or else they mus be violated: for thou saidst (say they to God) *in what day that thou eatest of the tre of the knowledge of good and evill, thou shal die the death.* *Mercy* on the other side pleaded for favour, and appeales to the great Court in Heaven, and there it pleads, saying Wisdome, and power, and Goodnesse, have been all manifest in the Creation; and Anger and Justice, they have been magnified in mans misery that he is now plung'd into by his fall; but I have not yet been manifested: O, let favour and compassion be shewed towards man, wofully seduced and overthrowne by Satan. O, said they unto God, it is a royall thing to relieve the distressed; and the greater any one is, the more placable and gentle he ought to be. But *Justice* replyed, If I be offended, I must be satisfied

William 7 gold. cand. p. 319.

Hooker, souls Just. p. 177.

satisfied and have my right. And therefore I require, that man, who hath lost himselfe by his disobedience, should for remedy set obedience against it, and so satisfie the judgement of God. Therefore the wisdome of God became an umpire, and deuised a way to reconcile them, concluding that before there could be reconciliation made, there must bee two things effected; first, a satisfaction of Gods justice; secondly, a reparation of mans nature: which two things must needs be effected by such a middle and common person, that had both zeale toward God, that he might be satisfied, and compassion towards man that he might be repaired. Such a person, as having mans guilt and punishment translated on him, might satisfie the justice of God, and as having a fulnesse of Gods spirit and holinesse in him, might sanctifie and repaire the nature of man: And this could bee none other but Jesus Christ, one of the three Persons of the blessed Trinity. And therefore hee, by his Fathers ordination, his owne voluntary susception, and the holy Spirits sanctification, was fitted for the businesse: whereupon there was a speciall covenant, or mutuall agreement made betweene God and Christ, as is expressed, *Isa.* 43. *vers.* 10. That if Christ would make himselfe a sacrifice

Cal. Instit. p.117.

Reynolds on Psal. 110. p.4[illegible]

Ibid.

Ames. med. p.74.

Th. Goodwin Christ set forth, p. 75.

for sinne, then hee should *see his seed*, he should *prolong his dayes*, and the *pleasure of the Lord should prosper by him*. So, in *Psal.* 89. 19. the mercy of this Covenant betweene God and Christ, under the type of Gods Covenant with *David*, are set forth: *Thou spakest in visions to thy Holy One, and saidst, I have laid help upon one that is mighty*, or as the Chaldee expoundeth, *one mighty in the Law*. As if God had said concerning his Elect, I know that these will breake, and never be able to satisfie me, but thou art a mighty and substantiall person, able to pay me, therefore I will look for my debt of thee (as *Pareus* well observes) God did as it were say to Christ, What they owe me I require it all at thy hands. Then said Christ *Loe, I come to doe thy will*! In the volume of thy book it is written of me, *I delight to doe thy will, O my God, yea, thy Law is in my heart*. Thus Christ assented, and from everlasting stroke hands with God, to put upon him mans person, and to take upon him his name, and to enter in his stead in obeying his Father, and to do al for man that he should require, and to yeeld in mans flesh the price of the satisfaction of the just judgment of God, and in the same flesh to suffer the punishment that man had deserved; And this he undertook under the penalty that lay upon

Aynsworth on the text Goodw. Christ set forth. p. 75

psa. 40. 7, 8

Cal. Instit. p. 117.

upon man to have undergone: and thus was Justice satisfied, & Mercy magnified by the Lord Jesus Christ, and so God took Christs single bond: whence Christ is not onely called the *Surety of the Covenant for us*, Heb. 7. 22. but the *Covenant it selfe*, Isa. 49 8. And God laid al upon him, that he might be sure of satisfaction, protesting that he would not deal with us, nor so much as expect any payment from us, such was his grace. And thus did our Lord Jesus Christ enter into the same *covenant of Works* that *Adam* did, to deliver beleevers from it, he was contented to be under all that commanding, revenging authority which that Covenant had over them, to free them from the penalty of it; and in that respect *Adam* is said to bee a type of Christ, as you have it, *Romans* 5. 14. *Who was the type of him that was to come.* Unto which purpose the titles which the Apostle gives these two, *Christ* and *Adam*, are exceeding observable: he cals *Adam* the *first man*, and Christ our Lord *the second man*, speaking of them as if there never had beene any more men in the World besides these two, thereby making them the head and root of all mankinde, they having as it were the rest of the sons of men included in them: the first man is called the *earthly man*; the second man Christ is called the

Hooker, souls Just p. 174. *Goodwin*, Christ set forth. p. 83 84.

1 Cor. 15. 47.

1 Cor. 15. 58.

Lord from heaven. The earthly man had all the sons of men born into the world, included in him, and is so called in conformity unto them the first man. The second man, Christ, is called the *Lord from heaven*, who had all the Elect included in him, who are said to be the *first-borne*, and to have there *names written in heaven*, *Hebrews* 12. 13. and therefore are oppositely called *heavenly-men*: so that these two, in Gods account, stood for all the rest. And thus you see, that the Lord willing to shew mercy to the creature fallen, and withall to maintaine the authority of his Law, tooke such a course as might best manifest his clemency and severity; Christ entred into covenant, and became surety for man, and so became liable to many ingagements; for he that answers as a surety, must pay the same sum of mony that the debtor oweth.

Bal on the Cov. p. 289

Ibid. p. 287 208.

And thus have I endeavoured to shew you how wee are to conceive of Gods eternall purpose in sending of Jesus Christ to helpe and deliver fallen mankinde.

Ant. I beseech you, Sir, proceed also to the second thing, and first tell us, when the Lord began to make a promise to helpe and deliver fallen mankind?

Evan. Even the same day that he sinned, which as I suppose, was the very same day he

he was created; for *Adam* by his sinne being become the *child of wrath*, and both in body and in soule subject to the curse, and seeing nothing due to him but the wrath and vengeance of God, he was *afraid, and sought to hide himselfe from the presence of God*; whereupon the Lord promised Christ unto him, saying to the Serpent, *I will put enmity between thee and the woman, and between thy seed and her seed; Hee*, that is to say the seed of the woman (for so is the Hebrew text) *shall break thy head, and thou shalt bruise his heele.* This promise of Christ, *the Womans seed*, was the Gospel, and the onely comfort of *Adam Abel, Enoch, Noah*, and the rest of the godly Fathers, untill the time of *Abraham.*

Gen. 3. 10

Vers. 15.

Urban Ree on Christs sermon to *Emmaus.*

Nom. I pray you, Sir, what ground have you to think that *Adam* fell the same day he was created?

Evan. My ground for this opinion is, *Psa.* 94. 12. which text Mr. *Aynsworth* maks to be the 13. *verse*, and reads it thus, but man in honour doth not lodge a night; hee is likened to beasts that are silenced. This may be minded (saith he) both for the first man *Adam*, who continued not in his dignity, and for all his children.

Aynsworth.

Ant. But Sir, doe you thinke that *Adam* and those others did understand that promised seed to be meant of Christ?

Evan. Who can make any doubt but that the Lord had aquainted *Adam* with Christ, betwixt the time of his sinning, & the time of his sacrificing though both on a day?

Ant. But did *Adam* offer sacrifice?

Evan. Can you make any question, but that the bodies of those beasts, whose skins went for a covering for his body, were immediatly before offered in sacrifice for his soul? Surely those skins could be none other but of beasts slain and offered in sacrifice; for before *Adam* fell, beasts were not subject to mortalitie, nor slaying; And Gods cloathing of *Adam* and his wife with skins, signified that their sin and shame was covered with Christs righteousnesse. And questionlesse the Lord had taught him, that his sacrifice did signifie his acknowledgement of his sin, and that he looked for the seed of the woman promised to bee slaine in the evening of the world, therby to appease the wrath of God for his offence, the which undoubtedly he acquainted his sons, *Cain* and *Abel* with, when he taught them also to offer sacrifice.

Lightfoot miscela. p. 186.
Vau. meth. on Bib. p. 15.
Walker on the Covenant, p. 89.
Gibbons on Gen.

Ant. But how doth it appeare, that this his sacrificing was the very same day that he sinned?

Evan. It is said, *John* 7. 13. concerning Christ, that *they sought to take him, yet no man*

Mar. 14. 42

man laid hands on him, because his houre was not yet come. But after that, when the time of his sufferings was at hand, he himselfe said, *The houre is come:* which day is expressly set downe by the Evangelist *Marke*, to bee the *sixth day*, and *ninth houre* of that day; when *Christ through the eternall Spirit offered up himselfe without spot to God.* Now if you compare this with *Exodus* 12.6. you shall find, that the Paschall Lambe, a most lively type of Christ, was offered the very same day and houre, even the 6. day, and 9. hour of the day which was at 3 of the clock in the afternoon: and the Scripture testifieth that *Adam* was created the very same sixth day, which gives us ground to think that he sinned the same day. And do not the foreallegged scriptures afford us warrant to beleeve that it was the very same hour of that day when Christ entred mystically and typically upon the work of redemption, in being offered as a sacrifice for *Adams* sinne? And surely we may suppose that the Covenant (as you heard) being broken between God and *Adam*, Justice would not have admitted of one houres respite before it had proceeded to execution, to the destruction both of *Adam*, and the whole Creation had not *Christ* in the very nick of time stood as the *Ram* (or rather the Lambe) *in the bush*

Mar.15. 34.32. Heb.9.14.

Ainsw on the text.

Gen 1.26

and stepped in to perform the work of the covenant. And hence I conceive it is, that Saint *John* cals him the *Lamb slain from the beginning of the World*; For as the first state of Creation was confirmed by the covenant which God made with man, and all creatures were to be upheld by means of observing the law and condition of that Covenant, so that Covenant being broken by man, the world should have come to ruine, had it not been as it were created anew & upheld by the covenant of grace in Christ.

Rev. 13. 8. *Walker* on the Covenant, p. 42.

Ant. Then Sir, you thinke that *Adam* was saved.

Ayneworth on Gen.

Evan. The *Hebrew* Doctors hold that *Adam* was a repentant sinner, and say, that he was by wisdome (that is to say by faith in Christ) brought out of his fall, yea & the Church of God doth hold, and that for necessary causes, that hee was saved by the death of Christ; yea, saith M. *Vaughan*, it is certain he believed the promise concerning Christ, in whose commemoration he offered continuall sacrifice, and in the assurance thereof he named his wife *Hevah* that is to say, *life*; and hee called his son, *Seth*, *settled*, or *perswaded in Christ*.

Gibbons on Gen.

Ant. Well, now I am perswaded that *Adam* did understand this *seed of the woman* to be meant of Christ.

Evan.

Evan. Assure your self, that not only *Adam*, but all the rest of the godly fathers did so understand it, as is manifest, in that the *Thargum* or Chalde Bible, which is the ancient translation of *Jerusalem*, hath it thus; *Between thy Son, and her Son.* Adding further by way of comment, *So long, O Serpent, as the womans children keep the Law, they kill thee; and when they cease to do so, thou stingest them in the heele, and hast power to hurt them much; but whereas for their harme there is a sure remedy, for thee there is none: for in the last dayes they shall crush thee all to peeces by means of Christ their King.* And this was it which did support and uphold their faith untill the time of *Abraham*.

Urb. Reg. on Christs sermon to *Emm.*

Duplef. truenes of Chr. relig. p.226.

Ann. What followed then?

Evan. Why then the promise was turned into a Covenant with *Abraham* and his seed, and oftentimes repeated, that *in his seed all Nations should be blessed.* Which promise and Covenant was the very voyce it self of the Gospel, it being a true testimony of Jesus Christ, as the Apostle *Paul* beareth witnesse, saying. *The Scripture fore-seeing that God would justifie the Gentiles through faith, preached before the Gospell unto* Abraham, *saying, In thee shall all the Nations of the Earth be blessed.* And the better to confirme *Abrahams* Faith in this promise of Christ,

Gen.12.13
Gen.18.18
Gen.20.12

Gal.3.8.

Christ, it is said, *Gen.* 14. 19. *that Melchisedec* came forth and met him, and blessed him. Now, saith the Apostle, this *Melchisedec was a Priest of the most High God, and King of Righteousnesse, and King of Peace without father, and without mother, and so like unto the Sonne of God, who is a Priest for ever after the order of Melchisedec*, and both King of Righteousnesse, and King of Peace; yea, & without father, as touching his manhood, and without mother as touching his Godhead. Whereby we are given to understand, that it was the purpose of God, that *Melchisedec* should in these particulars resemble the person and office of Jesus Christ the Son of God, and so by Gods own appointment be a type of him to *Abraham*, to ratifie and confirm the promise made to him and his seed, in respect of the eternall covenant; to wit, That he and his believing seed should be so blessed in Christ, as *Melchisedec* had blessed him. Nay, let me tell you more, some have thought it most probable, yea, and have said, if we search out this truth without partiality, we shall finde that this *Melchisedec*, which appeared unto *Abraham*, was none other then the Son of God, manifest by a speciall dispensation and priviledge unto *Abraham*, in the flesh, who is therefore said to have *seene his day and rejoyced*

Heb. 7. 12.
Heb. 6. 20.
Jer. 23. 6.
Isa. 9. 6.
Dixon on the Heb.
Williams 7 gold can. p. 330. 331

oyced, Joh. 8. 56. Moreover, in *Gen.* 15. we
eade that the Lord did againe confirme this
covenant with *Abraham*; for when *Abra-*
ham had divided the beasts, God came be-
tweene the parts like a smoking furnace,
and a burning lampe, which as some have
thought, did primarily typifie the torment
and rending of Christ, and the furnace and
fiery lampe did typifie the wrath of God
running betweene, and yet did not consume
the rent and torne nature; and the blood of
circumcision did typify the blood of Christ;
And the resolved sacrificing of *Isaac* on
mount *Moria* by Gods appointment, did
prefigure and foreshew, that by the offering
up of Christ the promised seed, in the very
same place, all Nations should bee saved.
Now this Covenant thus made and confir-
med with *Abraham*, was renued with *Isaac*
Genesis 26. 4. and made knowne unto *Jacob*
by Jesus Christ himself; for that man wch
wrestled with *Jacob*, was none other but the
man Christ Jesus; for himself said, that *Ia-*
cob should be called *Israel*, a wrestler and
preyailer with God; and *Jacob* called the
name of the place, *Peniel*, because he had
seen God face to face; And *Jacob* left it by
his last wil unto his children, in these words,
The Scepter shall not depart from Judah, *nor*
a Law giver from betweene his feet, till Shilo
come;

Bal on the Covenant, p. 49.

Walker on the cov. p. 63.

Gen. 32. 28. 30. Seven gol. can. p. 322.

Gen. 49. 10.

B. Babing. on the text

come, That is to say, Of *Judah* shall Kings come one after another, and many in number, till at last the Lord Jesus come, who is King of Kings, and Lord of Lords. Or, as the Thargum of *Jerusalem*, and the *Onkelos* do translate it, *untill Christ the anoynted come*

Nom. But Sir, are you sure that this promised seed was meant of Christ?

Evan. The Apostle puts that out of doubt, *Gal.* 3. 16. saying, *Now unto Abraham and to his seed were the promises made.* He saith not, *and to seeds*, as of many, but as of one; *and to thy seed*, which is Christ: and so no doubt but these godly Patriarks did understand it.

Ant. But Sir, the great promise that was made unto them, as I conceive, and which they seemed to have most regard unto, was the land of *Canaan*.

Evan. There is no doubt but that these godly Patriarks did see their heavenly inheritance (by Christ) through the promise of the land of *Canaan*, as the Apostle testifieth of *Abraham*, *Heb.* 11. saying, *He sojourned in a strange Country, and looked for a City having a foundation, whose builder and maker is God.* Whereby it is evident, saith *Calvin*, that the height and eminency of *Abrahams* faith, was the looking for an everlasting life in Heaven. The like testimony he gives

Instit. p. 204.

ves of *Sarah, Isaac,* and *Jacob,* saying, *All ese died in the faith.* Implying, that they d not expect to receive the fruit of the omise till after death: and therefore in their travels they had before their eyes e blessednesse of the life to come; which used old *Jacob* to say at his death, *Lord, ave waited for thy salvation.* The which eech the *Chaldee* Paraphrases expound us: Our father *Jacob* said not, I expect e salvation of *Gideon* son of *Joash,* which a temporall salvation, nor the salvation of mpson son of *Manoah,* which is a transiry salvation, but the salvation of Christ e son of *David,* who shal come and bring to himselfe the sons of *Israel,* whose salion my soule desireth. And so you see at this covenant made with *Abraham* in rist, was the comfort and support of se and the rest of the godly fathers, untill ir departure out of Egypt.

Heb. 11.10

Gen. 49.18

Aynsworth on the text

Ant. And what followed then?

Evan. Why then Christ Jesus was most ately manifested unto them in the passer lamb; for as that lamb was to be with t spot or blemish, *Exod.* 12. 5. even so s Christ, 1 *Pet.* 1. 19. And as that lamb s taken up the tenth day of the first new oon in *March*; even so on the very same of the same month, came Christ to *Jerusalem,*

Tindal in his works, p.430. *Aynsworth.* on Exod, Mar.14.33 34,35.

rusalem, to suffer his passion. And as th Lambe was killed on the fourteenth day even, just then on the same day, and at t same houre, did Christ give up the gho And as the blood of that Lambe was be sprinkled on the Israelites doores, *Ex* 12 7. Even so is the blood of Christ spri led on beleevers hearts by faith, 1 *Peter* 2. And their deliverance out of Egypt wa figure of their redemption by Christ: th passing through the Red sea, was a type Baptisme, when Christ should come in t flesh; And their Manna in the wilderne and water out of the Rock, did resemble t Sacrament of the Lords Supper; and hen

1 Cor.10. 2,3,4.

it is that the Apostle saith, they did all the same spirituall meat; and did all drin the same spirituall drinke; for they drank that spiritual Rock that followed them, that Rock was Chrst. And when they w come to mount *Sinai*, the Lord delivered t Ten Commandements unto them.

Ant. But whether were the Ten Co mandments, as they were delivered to th on Mount *Sinai*, the Covenant of wor or no?

Evan. They were delivered to them the Covenant of works.

Nom. But by your favour, sir, you kno that these people were the posteritie

Abr

bram, and therefore under that covenant f grace which God made with their fa-ler: And therefore I do not think that they ere delivered to them as the covenant of orks; For (Sir) you know the Lord never elivers the covenant of works to any that e under the covenant of grace.

Evan. Indeed 'tis true, the Lord did ma-fest so much love to the body of this nati-n, that all the naturall seed of *Abraham* ere externally, and by profession, under e covenant of grace made with their fa-her *Abraham*, though 'tis to be feared ma-y of them were still under the covenant of orks made with their father *Adam*. *Bal* on the Cov. p. 110

Nom. But Sir, you know in the preface o the Commandments, the Lord cals him-lf by the name of *their God* in general, and herefore it should seeme that they were al f them the people of God.

Evan. That is nothing to the purpose, or many wicked and ungodly men being n the visible Church, and under the exter-ll Covenant, are called the *chosen of God*, nd the *people of God*. Though they be not so n like manner were many of these Israelites alled the people of God, though indeed hey were not so. *Bal* on the Cov. p. 213

Nom. But Sir, was the same covenant of works made with them, that was made with *Adam*?

Evan.

Ibid. p. 11; Lightfoot Miscell. p. 186.

Evan. For the generall substance of t duty, the Law delivered on Mount *Sinai*, a formerly engraven in mans heart, was o and the same, so that at Mount *Sinai* t Lord delivered no new thing, onely it ca more gently to *Adam* before his fall, but a ter his fall came thunder with it.

Nom. I, but Sir, as your self said, the T Commandements, as they were written *Adams* heart, were but the matter of the c venant of works, and not the covenant selfe, till the forme was annexed to the that is to say, till God and man were the upon agreed: now wee doe not finde th God, and these people, did agree upon a such terms at Mount *Sinai*?

Evan. No, say you so, doe you not r member that the Lord consented, and greed when hee said, *Leviticus* 18. 5. *Ye sh therefore keep my Statutes & my Judgement which if a man do, he shall live in them.* And *Deut.* 27. 26. when hee said, *Cursed is h that confirmeth not all the words of this Law do them.* And do you not remember th the people consented, *Exod.* 19. 8. and greed when they said, *All that the Lord ha spoken we will do?* And doth not the Apos *Paul* give evidence that these words we the form of the covenant of works, whē saith, *Rom.* 10. 5. *Moses describeth the rig*

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teousnesse which is of the Law, that the man that doth these things shall live in them: and when he saith, Gal. 3. 10. *For it is written, Cursed is every one that continueth not in all things which are written in the book of the law, to doe them.* And in *Deuteron.* 4. 13. *Moses* doth in expresse termes call it a Covenant, saying, And he declared unto you his Covenant which he commanded you to perform even Ten Commandements, and he wrote them upon tables of stone. Now this was not the covenant of grace; for *Moses*, afterwards, *Deut.* 5. 3. speaking of this covenant, saith, *God made not this Covenant with your Fathers*, but with you: And by Fathers, all the Patriarks unto *Adam* may bee meant, saith Mr. *Aynsworth*, who had the promise of the Covenant of Christ: therefore if it had been the covenant of grace, he would have said, God did make this Covenant with them, rather then that he did not.

Nomi. And do any of our godly and modern writers agree with you in this point?

Evan. Yea indeed, *Polanus* saith, the Covenant of works, is that in which God promiseth everlasting life unto a man, that in all respects performeth perfect obedience to the law of works, adding thereunto threatnings of eternall death, if he shall not performe perfect obedience thereunto. God

Subsist. of Relig. octav. end. p. 184, 185.

made this Covenant in the beginning with the first man *Adam*, whilst he was in the first estate of integrity; the same covenant God did repeat and make againe by *Moses*, with the people of *Israel*. And Dr. *Preston* saith, the Covenant of works runs in these termes, *Do this and thou shalt live, and I will be thy God*. This was the Covenant which was made with *Adam*, and the Covenant that is expressed by *Moses* in the Morall law. And Mr. *Pemple* saith, by the Covenant of works we understand that wee call in one word the Law, namely that means of bringing man to salvation, which is by perfect obedience unto the will of God; hereof there are also two severall Administrations, the first is, with *Adam* before his fall, when Immortality and happinesse was promised to man, and confirmed by an externall Symbole of the tree of life, upon condition that hee continued obedient to God, as well in all other things as in that particular Commandment of not eating of the tree of knowledge of good and evill.

New cov. p.317.

Vind fid. p.152.

The second administration of this Covenant was the renewing thereof with the *Israelites* at Mount *Sinai*, where after the light of nature began to grow darker, and corruption had in time worn out the characters of Religion and vertue full graven in mans heart,

heart; God revived the Law by a compendious & full declaration of all duties required of man towards God, or his neighbour, expressed in the Decalogue, according to the tenour of which Law God entred into Covenant with the *Israelites*, promising to be their God, in bestowing upon them all blessings of life and happinesse upon condition that they would be his people, obeying all things that he had commanded; which condition they accepted of, promising an absolute obedience, *Exod.* 19.24. *all things which the Lord hath said, we will doe*, and also submitting themselves to all punishment, in case they disobeyed, saying, Amen to the curse of the Law; *Cursed be every one that confirmeth not all the words of this law to doe them, and all the people shall say, Amen.*

And Mr. *Walker* saith, that the first part of the Covenant which God made with *Israel* at *Horeb*, was nothing else but a renewing of the old Covenant of workes which God made with *Adam* in Paradise. And it is generally laid downe by our Divines, that we are by Christ delivered from the law, as it is a Covenant.

On cov. p. 128.

Bolton, not true boun. p. 23.

Nom. But Sir, were the children of Israel at this time better able to performe the condition of the covenant of works, than either *Adam*, or any of the old Patriarks

were, that God renewed it now with them, rather than before?

Evan. No indeed, God did not renew it with them now, and not before, because they were better able to keep it, but because they had more need to bee made acquainted what the Covenant of works is, than those before: for though 'tis true, the ten Commandements which were at first perfectly written in *Adams* heart, were much obliterated by his fall, yet some impressions and reliques therof still remained, and *Adam* himselfe was very sensible of his fall; and the rest of the Fathers were holpen by traditions; And (saith *Cameron*) God did speak to the Patriarks from heaven, yea, and he spake unto them by his Angels: But now by this time sin had almost obliterated and defaced the impressions of the Law written in their hearts, and by their being so long in Egypt, they were so corrupted, that the instructions and ordinances of their fathers were almost all worne out of mind, and their fall in *Adam* was almost forgotten, as the Apostle testifieth, saying, *Before the time of the Law, sin was in the world, but sinne is not imputed when there is no Law.* Nay in that long course of time betwixt *Adam* and *Moses*, men had forgotten what was sin; so that although God had made a pro-

Rom. 2.15

In M. *Bolton*, p. 371.

Bullinger Com. pla.

Rom. 5.13 25.

promise of blessing to *Abraham*, and to all his seed that would plead interest in it, yet these people at this time were proud and secure, and heedlesse of their estate; and though Sin was in them, and death reigned over them, yet they being without a law to evidence this sinne and death unto their consciences, they did not impute it unto themselves, they would not owne it, nor charge themselves with it, and so by consequence found no need of pleading the promise made to *Abraham*; Therefore the Law entred, that *Adams* offence, and their own actuall transgression might abound. So that now the Lord saw it needfull that there should be a new edition and publication of the covenant of works, the soonest to compell the elect unbeleevers to come to Christ the promised seed, and that the grace of God in Christ to the elect beleevers might appear the more exceeding gracious, so that you see the Lords intention therin was, that they by looking upon this Covenant, might be put in mind what was their duty of old, when they were in *Adams* loynes, yea, and what was their duty still, if they would stand to that covenant, and so goe the old and natural way to work: yea, and hereby they were also to see what was their present infinite injury in not doing their duty, that

Reynolds on the use of the law. p.384.

Rom.5.20.

Pen. vind. fid. p.155.

so they seeing an impossibility of obtaining life by that way of works, first appointed in Paradise, they might be humbled, and more heedfully mind the promise made to their father *Abraham*, and hasten to lay hold on the *Messiah*, or promised seed.

Nom. Then Sir, it seemeth that the Lord did not renew the Covenant of workes with them, to the intent that they should obtaine eternall life by their yeelding obedience to it.

Evan. No indeed, GOD never made the Covenant of workes with any man since the fall, either with expectation that he should fulfill it, or to give him life by it, for God never appoints any thing to an end to the which it is utterly unsutable and improper. Now the Law, as it is the covenant of works, is become weake and improfitable to the purpose of salvation, and therfore God never appointed it to man since the fal to that end. And besides, it is manifest that the purpose of God in the covenant made with *Abraham*, was, to give life and salvation by grace and promise; and therefore his purpose in renewing the Covenant of works, was not, neither could be to give life and salvation by working, for then there would have beene contradictions in the covenants, and instability in him that made them. Wherefore let no man imagine that God

Bolton true bodm. p.132 258.

Reynolds on the use of the law.

God published the covenant of works on Mount *Sinai*, as though he had beene mutable, and so changed his determination in that Covenant made with *Abraham*, neither yet let any man suppose that GOD now in processe of time had found out a better way for mans salvation, then hee knew before; for as the Covenant of Grace made with *Abraham*, had beene needlesse, if the Covenant of Works made with *Adam* would have given him and his beleeving seed life; so after the Covenant of grace was once made, it was needlesse to renew the Covenant of workes, to the end that righteousnes and life should be had by the observation of it; the which will yet more evidently appeare, if we consider that the Apostle, speaking of the Covenant of Workes, as it was given on Mount *Sinai*, saith, *It was added because of transgression.* It was not set up as a solid rule of righteousnesse, as it was given to *Adam* in Paradise, but was added or put to: It was not set up as a thing in grosse by it selfe.

Dallilier on Exo. 19.

Pen. vind. fol. p. 154.

Gal. 3. 19. Reynolds on the use of the law.

Nim. Then Sir, it should seeme that the covenant of works was added to the covenant of grace to make it more compleat.

Evan. O no, you are not to to understand the Apostle, as though it were added by way of ingrediency, as a part of the Co-

Ibid.

Marshall Infants baptism.

venant of grace, as if that covenant had bin incompleate without the Covenant of works, for then the same covenant should have consisted of contradictory materials, and so it should have overthrown it selfe; for, saith the Apostle, *If it be by grace, then is it no more of works; otherwise grace is no more grace; But if it be of works, then is it no more of grace, otherwise work is no more work.* Rom. 11.6 But it was added by way of subserviency and attendance, the better to advance and make effectuall the covenant of grace; so that although the same covenant that was made with *Adam*, was renewed on Mount *Sinai*, yet I say still it was not for the same purpose; for this was it God aimed at in making the covenant of works with man in innocency, to have that which was his due from man. But God made it with the Israelites for no other end, then that man being thereby convinced of his weakness, might flie to Christ; so that it was renewed only to helpe forward and introduce another, and a better covenant, and so to be a manuduction unto Christ, *viz.* to discover sin, to waken the conscience, and convince them of their owne impotency, and so to drive them out of themselves to Christ. Know it then, I beseech you, that all this while there was no other way of life given either in whole,

Bolton, true boun. P. 157.

whole, or in part, then the covenant of grace all this while God did but purſue the deſign of his own grace; And therefore was there no inconſtancy either in Gods will, or acts; only ſuch was his mercy, that he ſubordinated the covenant of works, and made it ſubſervient to the covenant of grace, and ſo to tend to Evangelicall purpoſes.

Reynolds on the uſe of the law.

Nom. But yet, Sir, me thinks it is ſomewhat ſtrange, that the Lord ſhould put them upon doing the Law, and alſo promiſe them life for doing, and yet never intend it.

Evan. Though he did ſo, yet did he neither require of them that which was unjuſt, nor yet diſſemble with them in the promiſe; for the Lord may juſtly require perfect obedience at all mens hands, by vertue of that Covenant which was made with them in *Adam*, and if any man could yeeld perfect obedience to the law, both in doing and ſuffering, he ſhould have eternall life, for we may not deny, ſaith *Calvin*, but that the reward of eternall ſalvation belongeth to the upright obedience of the law, but GOD knew well enough that the Iſraelites were never able to yeeld ſuch an obedience, and yet he ſaw it meet to propound eternall life to them upon thoſe termes, that ſo he might ſpeak to them in their own humour, as indeed it was meet, for they ſwelled with mad affiance

Inſtit. p. 157.

Pemb. vind. fid. p. 164.

Inſti. p. 159

Exod. 19. 8 affiance in themselves, saying, All that the Lord commandeth we will doe, and be obedient, Well said the Lord, If you will needs be doing, Why, here is a Law to be kept and if you can fully observe the righteousnesse of it, you shall bee saved, sending them of purpose to the Law, to awaken and convince them, to sentence and humble them, and to make them see their owne folly in seeking for life that way; in short, to make them see the termes under which they stood, that so they might bee brought out of themselves, and expect nothing from the law, in relation to life, but all from Christ; for how should a man see his need of life by Christ, if he doe not first see that he is fallen from the way of life? And how should hee understand how farre hee hath strayed from the way of life, unlesse he doe first finde what is that way of life? Therefore it was needfull that the Lord should deal with them after such a manner, to drive them out of themselves, & from all confidence in the work of the Law; that so by faith in Christ they might obtain righteousnesse and life. And just so did our Saviour also deal with that young expounder of the Law, *Mathew* 19. 16. who it seemeth was sick of the same disease, *Good Master* (saith he) *What shall I doe that I may inherit eter-*

Pemb. ibid.

Bolton, true boun. p. 22.

Cal. Inst.

nall life? Hee doth not (saith *Calvin*) simply aske, which way, or by what means hee should come to eternall life, but what good he should do, to get it; whereby it appears that he was a proud Justitiary, one that swelled in fleshly opinion that he could keep the Law and bee saved by it, therefore he is worthily sent to the Law to worke himself weary, and so see need to come to Christ for rest. And thus you see that the Lord to the former promises made to the Fathers, added a fiery law which he gave from mount *Sinai* in thunder and lightning, & with a terrible voyce to the stubborne and stiff-necked Israel, whereby to breake and tame them, and to make them sigh and long for the promised Redeemer.

Instit. p. 402.

Walker on the Covenant, p. 155

Ant. And Sir, did the Law produce this effect in them?

Evan. Yea indeed did it, as it will appear If you consider that although before the publishing of this Covenant, they were exceeding proud and confident of their owne strength to do all that the Lord would have them do; yet when the Lord came to deale with them, as men under the Covenant of works, in shewing himself a terrible Judge, sitting on the throne of Justice like a mountain burning with fire, summoning them to come before him by the sound of a trumpet

Dixon on the Heb.

yet

Heb.12.19 20. yet not to touch the Mountaine without a Mediator; they were not able to endure the voyce of words, not yet to abide that which was commanded, insomuch as *Moses* himselfe did feare and quake, and they did all of them so feare and fright, shake and shiver, that their peacock feathers were now pul'd down. This terrible shew wherin God gave his Law on mount *Sinai*, saith *Luther*, did represent the use of the Law; there was in the people of Israel that came out of Egypt a singular holinesse, they gloried and said, Wee are the people of God, we will doe all that the Lord commandeth. Moreover *Moses* sanctified them, and bad them wash their garments, refraine from their wives, and prepare themselves against the third day, there was not one of them but he was full of holinesse; The third day *Moses* bringeth the people out of their tents to the Mountaine, in the sight of the Lord, that they might heare his voyce: what followed then? Why, when they beheld the horrible sight of the Mount, smoaking and burning, the black clouds & the lightnings flashing up and down in this horrible darknesse, and heard the sound of the trumpet blowing long, and waxing lowder & lowder, they were afraid, and standing afar off they said not to *Moses* as before, All that the Lord

B. Babing. on Exod. 20.

On Gal. p. 153.

ord commandeth we will doe; but talke ou with us, and wee will hear, but let not od talk with us, lest we die: So that now ey saw they were sinners, and had offend- d God, and therefore stood in need of a ediator to negotiate peace, and intreat for econciliation between God and them, and e Lord highly approved of their words, as ou may see, *Deu.* 5. where *Moses* repeating hat they had said, adds further; *The Lord eard the voyce of your words when ye spake to e, and the Lord said unto me, I have heard the oyce of the words of this people, which they ave spoken unto thee, they have well said all hat they have spoken*, to wit, *in desiring a Me- diator*: Where I pray you take notice, that hey were not commended for saying, *All hat the Lord commandeth wee will doe*, (No aith a godly writer) they were not praised or any other thing, then for desiring a Me- diatour: Whereupon the Lord promised Christ unto them, even as *Moses* testifieth, aying, *The Lord thy God shall raise up unto hee a Prophet like unto me from among you, e- ven of your brethren, unto him shal you hearken according to all that thou desiresst of the Lord thy God in* Horeb *in the day of the assembly, when thou saidst, let me heare the voyce of the Lord my God no more, nor see this great fire a- my more, that I die not: and the Lord said unto me,*

Walker on the Cove- nant, p. 70.

The Au- thor of the benefit of Christs death.

Aynsworth on Deut. Deut. 18. 15, 16, 17, 18.

me, They have well spoken, I will raise them up a Prophet from among their brethren like unto thee, and I will put my words in his mouth, and he shall speake unto them all that I commaunde him. And to assure us that Christ was the Prophet here spoken of, hee himselfe saith unto the Jews, *If ye had beleeved* Moses, *ye would have beleeved me; for he wrot of me.* And that this was it which he wrot of him, the Apostle *Peter* witnesseth, *Acts* 3.22. and so doth the Martyr *Stephen*, *Act*, 7.37. Thus you see, when the Lord had by means of the covenant of works made with *Adam*, humbled them, and made them sigh for Christ the promised seed, he renewed the promise with them, yea, and the covenant of grace made with *Abraham*.

Joh. 3.25.

Ant. I pray, sir, how doeth it appear that the Lord renued that covenant with them?

Evim. It doth plainly appeare, in that the Lord gave them by *Moses* the Liviticall Laws, and ordained the Tabernacle, the Arke, and the Mercy-Seat, which were all Types of Christ: Moreover, *The Lord called unto* Moses, *and spake unto him out of the Tabernacle and commaunded him to write the Leviticall Lawes, and the Tabernacle Ordinances*, telling him withall, *That after the tenour of these words he had made a Covenant with him and with* Israel: *so* Moses

Levit. 1. 1.

Exo. 34. 27

wrote those Laws, not in Tables of stone, Exod. 24.
but in an authenticall Booke, saith *Ainsworth*, called the Booke of the covenant, On the text.
which booke *Moses* read in the audience of the people, *Exod* 24. 7. *And the people consented unto it*: Then *Moses* having before sent young men of the children of *Israel*, who were first borne, and therefore Priests, untill the time of the Levites, to offer sacrifice of burnt-offerings, and peace-offerings unto the LORD; *He tooke the blood, and sprinkled it on the people and said, behold the blood of the Covenant, which the Lord hath made with you concerning these things*; whereby they were taught, that by vertue of blood, this covenant betwixt GOD and them was confirmed, and that Christ by his blood-shed should satisfie for their sins, for indeed the covenant of grace was before the comming of Christ, sealed by his blood in Types and Figures.

Ainsworth

Dixon on the Heb.

Walker on the cov. p. 13.

Ant. But Sir, was this every way the same covenant that was made with *Abraham*?

Evan. Surely *I* doe beleeve that reverend *Bullinger* spake very truly, when he said, that GOD gave unto these people no other Religion, in nature, substance, and matter it self, differing from the laws of their Fathers, though for some respects he ad-

Com. pla. Eng.

added thereunto many Ceremonies, and certain Ordinances, the which hee did to keep their minds in expectation of the comming of Christ, whom hee had promised unto them; and to confirme them in looking for him, least they should waxe faint. And as the Lord did thus by the Ceremonies, as it were lead them by the hand to Christ, so did he make them a promise of the Land of *Canaan*, and outward prosperity in it, as a type of heaven, and eternall happinesse, so that the Lord dealt with them as children in their infancy, and under age, leading them on by the help of earthly things, to heavenly and spiritual, because they were but young and tender, and had not that measure and abundance of spirit which hee hath bestowed upon his people now under the Gospel.

Cal. Inst. lib. 2.

Cal. Instit. p. 157.

Bolton, true boun. p. 259

Ant. And Sir, doe you think that these *Israelites* at this time did see Christ, and salvation by him, in these Types and shaddows?

Evan. Yea, there is no doubt but *Moses* and the rest of the beleevers amongst the Jews did see Christ in them, for saith godly *Tindall*, though all the Sacrifices and Ceremonies had a Star-light of Christ, yet some of them had the light of the broad day a little before the Sun rising, and did expresse him

In his preface to Levit.

him with the circumstances and vertue of his death, so plainly, as if his passion had been acted upon a Scaffold, in so much, saith he, that I am fully perswaded, and cannot but beleeve, that God had shewed *Moses* the secrets of Christ, and the very manner of his death aforehand, and therefore no doubt but that they offered their sacrifices by faith in the Messiah (as the Apostle testifieth of *Abel*) I say there is no question but every spiritiall beleeving Jew, when he brought his sacrifice to be offered, & according to the Lords command laid his hands upon it; whilst it was yet alive, he did from his heart acknowledge, that he himselfe had deserved to die, but by the mercy of God he was saved, and his desert laid upon the beast, and as that beast was to dye, and be offered in sacrifice for him, so did he beleeve that the Messiah should come and dye for him, upon whom he put his hands, that is, laid all his iniquities by the hand of faith. So that as *Beza* saith, the Sacrifices were to them holy mysteries, in which, as in certain glasses, they did both see themselves to their own condemnation before God, and also beheld the mercy of God in the propised Messiah, to bee exhibited. And therefore saith *Cabin*, the sacrifices and satisfactory offerings were called

Heb. 11.

Levit. 1. 4.

B. *Babing* on the text

On Job 1.

Tapin. p. 239.

Ibid. 152. *Asham*, which word properly signifieth sinne it selfe, to shew that Jesus Christ was to come and performe a perfect expiation, by giving his owne soule to bee an *Asham*, that is, a satisfactory oblation.

Wherefore you may assure your selfe, that as Christ was alwaies set before the fathers in the Old Testament, to whom they might direct their faith, and as God never put them in hope of any grace, or mercy, nor never shewed himselfe good unto them without Christ; even so the godly in the old Testament, knew Christ by whom they did injoy these promises of God; and were joyned to him. And indeed, the promise of salvation never stood firme till it came to Christ: and there was their comfort in all their troubles and distresses, according as it is said of *Moses*, *He endured, as seeing him who is invisible, esteeming the reproach of Christ greater riches than the treasures of Egypt: for he had respect to the recompence of reward.*

Heb. 11. 26 27.

And so (as *Ignatius* saith) the prophets were Christs servants, who foreseeing him in spirit, both waited for him as their Master, and looked for him as their Lord and Saviour, saying, *He shall come and save us.*

Alleaged by D. *Urb. reg.*

And so, saith *Calvin*, so oft as the Prophets speak of the blessednes of the faithful,

Cal. Inst. p. 207.

the perfect Image that they have painted thereof, was such, as might ravish mens minds out of the earth, and of necessity raise them up to the consideration of the felicity of the life to come, so that we may assuredly conclud with *Luther*, that all the Fathers, Prophets & holy Kings were righteous, and saved by faith in Christ to come; and so indeed, as *Calvin* saith, were partakers of all one salvation with us.

On Gal. I am sure.

Instit. p. 198

Am. But Sir, the Scripture seemes to hold forth, as though they were saved one way, and we another way, for you know the Prophet *Jeremiah* makes mention of a twofold Covenant, therefore it is somewhat strange to mee, that they should bee partakers of one way of salvation with us.

Eva. Indeed it is true, the LORD did bequeath unto the Fathers Righteousnesse, Life, and eternall Salvation in and through Christ the Mediatour, being not yet come in the flesh, but promised: And unto us in the new Testament, he gives and bequeaths them to us, in and through Christ, being already come, and having actually purchased them for us; and the Covenant of grace was before the comming of Christ, sealed by his blood, in Types and Figures, and at his death in his flesh it was fully sealed, and ratifi-

Walker on the Cov.

ratified, by his very bloud, actually and in very deed shed for our sinnes: And the old Covenant in respect of the outward form, and manner of sealing was temporary, and changeable, and therefore the Types ceased, and only the substance remaines firme, but the seals of the new are unchangeable, being commemorative, and *shall shew the Lords death untill his comming again*: And their covenant did first and chiefly promise earthly blessings, and in and under these it did signifie and promise all spirituall blessings and salvation, but our Covenant promiseth Christ and his blessings in the first place, and after them earthly blessings.

These and some other circumstantiall differences in regard of administration, there was betwixt their way of salvation, or covenant of grace, and ours, which moved the Authour to the *Hebrews*, to call theirs old, and ours new; but in regard of substance they were all one, and the very same, for in all covenants, this is a certain rule, if the subject matter, the fruit, and the conditions be the same, then is the Covenant the same: but in these Covenants Jesus Christ is the subject matter of both, salvation the fruit of both; and faith the condition of both; therefore I say, though they bee called two, yet they are but one;

Heb. 8. 8.

Ursin. cat. p. 129.

the

the which is confirmed by two faithfull witnesses: The one is the Apostle *Peter*, who saith, Act.15.11. *wee believe through the grace of our Lord Jesus Christ, that we shall bee saved, even as they did*, meaning the Fathers in the Old Testament, as is evident in the verse next before. The other is the Apostle *Paul*, who saith, *Abraham beleeved God, and it was accounted to him for righteousnesse, know ye therefore that they which are of the faith, the same are the children of Abraham*; by which testimony saith *Luther*, we may see that the faith of our Fathers in the Old Testament, and ours in the New, is all one in substance.

Gal.3.6,7.

On Gal.pa 116.

Ant. But could they that lived so long before Christ, apprehend his righteousnesse by faith for their Justification, and salvation?

Evan. Yea indeed, for as Master *Forbes* truely saith, It is as easie for faith to apprehend righteousnesse to come, as it is to apprehend righteousnesse that is past: wherefore as Christs birth, obedience, and death were in the Old Testament as effectuall to save sinners, as now they are; so all the faithful forefathers from the beginning did partake of the same grace with us, by beleeving in the same Jesus Christ, and so were justified by his righteousnesse, and saved eternally

On Just.p. 90.

Walker on the Covenant p.122

Page. 29. nally by faith in him: it was by vertue of the death of Christ, that *Enoch* was translated that he should not see death, and *Elias* was taken up into heaven, by vertue of Christs Resurrection and Ascention: so that from the Worlds beginning, to the end thereof, the salvation of sinners is onely by Jesus Christ, as it is written, *Jesus*
Heb. 13,8. *Christ yesterday and to day, and the same for ever.*

Ant. Why then, Sir, it seemes that those who were saved amongst the Jews, were not saved by the workes of the Law.

Evan. No indeed, they were neither Justified nor saved, either by the works of the Morrall Law or the Ceremoniall Law; for as you heard before, the Morrall Law being delivered unto them, with great terrour, and under most dreadful penalties, they did find in themselves an impossibility of keeping it and so were driven to seeke help of a Mediatour, even Jesus Christ of whom *Moses* was to them a Typicall Mediatour; so that the Morrall law did drive them to the ceremoniall law, which was their Gospel, and their Christ in a figure, for that the ceremonies did prefigure Christ, direct unto him, and require faith in him, is a thing acknowledged and confessed by all men.

Marshall of Infants baptism.

Bel on the *Gen.* p. 129.

Nom. But Sir, I suppose though belee-

vers

vers amongst the Jews were not justified and saved by the works of the law, yet was it a rule of their obedience.

Even. It is very true indeed, the law of the Ten commandements was a rule for their obedience. Yet not as it came from Mount *Sinai*, but rather as it came from Mount *Sion*, not as it was the law or covenant of workes, but as it was the law of Christ, the which will appear if you consider that after the Lord had renewed with them the covenant of grace as you heard before, *Exod.* 24. at the beginning the Lord said unto *Moses* vers. 12. *Come up to me into the Mount and be there, and I will give thee tables of stone and a law that thou maist teach them*; And after the Lord had thus written them the second time with his own finger, hee delivered them to *Moses*, commanding him to provide an Arke to put them into, which was not only for the safe keeping of them, but also to cover the form of the covenant of works that was formerly upon them, that beleevers might not perceive it; for the Arke was a notable type of Christ, and therefore the putting of them therein did shew that they were perfectly fulfilled in him, Christ being the end of the Law for righteousnesse, to every one that beleeveth, the which was yet more clearly manifest in

Deut. 9. 10
Deut. 10. 5

Reynolds on Psal. 110. p. 35.

Rom. 10. 4.

Rolton, true boun. p.52

that the Book of the Law was placed between the Cherubims, and upon the Mercy-seat, to assure beleevers, that the Law now came to them from the Mercy-seat, for there the LORD promised to meet *Moses*, and to commune with him of all things which hee would give him in commandment to them.

Exo.25.22

Ant. But Sir, was the form quite taken away, so as the Ten Commandements were no more the covenant of works?

Evan. Oh no, you are not so to understand it: for the forme of the covenant of works as wel as the matter, (on Gods part) came immediately from God himself, and so consequently is eternall like himselfe, whence it is that our Saviour saith, *Mat.5.18. Till heaven and earth passe, one jot, or one tittle shall in no wise passe from the Law till all be fulfilled*: so that either man himself, or some other for him must perform or fulfill the condition of the Law, as it is the covenant of works, or else he remains still under it in a damnable condition: but now Christ hath fulfilled it for all beleevers, and therefore I said the forme of the Covenant of works was covered or taken away as touching the beleeving Jews; but yet was it neither taken away in it self, nor yet as touching the unbeleeving Jews.

Nom.

Nom. Was the Law then still of use to them, as it was the covenant of works?

Evan. Yea indeed.

Ant. I pray you sir, shew of what use it was to them.

Evan. I remember *Lubber* saith there be two sorts of unrighteous persons, or unbeleevers, the one to be justified, and the other not to be justified; even so was there among the Jews. Now to them that were to be justified, as you have heard it, it was still of use to bring them to Christ, as the Apostle saith, *Gal.3.24. The Law was our Schoolemaster untill Christ, that we might be made righteous by faith*, that is to say, the Morall Law did teach and shew them what they should do, & so what they did not, and this made them goe to the ceremonial law, & by that they were taught that Christ had done it for them, the which they beleeving were made righteous by faith in him. And to the second sort it was of use, to shew the what was good, & what was evill, and to be as a bridle to them to restrain them from evill, and as a motive to move them to good, for feare of punishment, or hope of reward in this life; which though it was but a forced and constrained obedience, yet was it necessary for the publike Common-wealth, the quiet therof being thereby the better maintained

On Gal. p. 171.

Cal. Instit. p. 167.

tained: and though thereby they could neither escape death, nor yet obtaine eternall life, for want of perfect obedience; yet the more obedience they yeilded thereunto, the more they were freed from temporall calamities, and possessed with temporall blessings according as the Lord promised and threatned, *Deut*:28.

Ant. But Sir, in that place the Lord seemeth to speake to his owne people, and yet to speake according to the tenor of the covenant of works, which hath made mee think that beleevers, in the Old Testament, were partly under the covenant of works.

Even. Do you not remember how I told you before, that the LORD did manifest so much love to the body of that nation, that the whole posterity of *Abraham* were brought under a state-covenant, or nationall Church, so that for the beleevers sakes he infolded the unbelievers in the compact, whereupon the Lord was pleased to call them all by the name of *his people*, as well unbelievers as believers, and to bee called *their God*, And though the Lord did there speake according to the tenor of the covenant of works. yet I see no reason why hee might not direct and intend his speech to believers also, and yet they remain only under the covenant of grace.

Ant.

Ant. Why Sir? you said that the Lord did speak to them out of the tabernacle and from the mercy-seat; and that doubtlesse was according to the tenor of the covenant of grace, and not according to the tenor of the covenant of works.

Evan. I pray you take notice, that after the Lord had pronounced all those blessings and curses, *Deut*, 28: in the beginning of the 29. chap. it is said. *These are the words of the covenant which the Lord commanded* Moses *to make with the children of Israel in the land of Moab, beside the covenant which he made with them in Horeb*, whereby it doth appeare to mee, that this was not the covenant of works which was delivered to them on mount *Sinai*; for the forme of that covenant was eternall blessings and curses, but the forme of this covenant was temporall blessings and curses, so that this rather seems to be the pedagogie of the law, than the covenant of works, for at that time these people seemed to bee carried by temporall promises in the waies of obedience and deterred by temporall threatnings from the wayes of disobedience: God dealing with them as in their infancy and under-age, and so leads them on and allures them, and fears them by such respects as these because they had but a small measure of the spirit.

Nom.

Nom. But, Sir, was not the matter of that covenant, and this, all one?

Evan. Yea indeed, the Tenne Commandements were the matter of both Covenants, onely they differed in the formes.

Aut. Then Sir, it seems that the promises and threatnings contained in the old Testament, were but temporary and terrestriall, only concerning the good and evill things of this life.

Evan. This we are to know, that like as the Lord by his Prophets gave the people in the old Testament many exhortations to be obedient to his commandements, and many dehortations from disobedience thereunto, even so did he back them with many promises and threatnings concerning things temporall, as these and the like Scriptures doe witnesse, Isa. 1. 10. *Heare the word of the Lord ye Rulers of Sodom, give eare unto the Law of our God, ye people of Gomorrah: If ye be willing and obedient, yee shall eate the*
Ver. 19, 20 *good things of the Land; but if ye refuse and rebell, ye shall be devoured with the Sword,*
Ver. 9. *for the mouth of the Lord hath spoken it.* And Jer. 7. 3. *Amend your wayes and your doings, and I will cause you to dwell in this place: But yee steale, murder, commit adultery, and sweare falsly by my Name; there-*

fore

Thus saith the Lord GOD, behold mine Ver. 20.
anger and my fury shall bee powred out upon this place. And surely there be two reasons why the Lord did so: First, because as all men are born under the covenant of works, they are naturally prone to conceive, that the favour of God, and all good things doe depend and follow upon their obedience to the Law; and that the wrath of GOD, and all evill things, doe depend upon, and follow their disobedience to it; And that mans chiefe happinesse is to bee had and found in terrestriall Paradise, even in the good things of this life. So the people of the Old Testament being neerest to *Adams* Covenant and Paradise, were most prone to such conceits. And secondly, because the Covenant of Grace, and Coelestiall paradise, were but little mentioned in the old Testament, they, for the most part, had but a glimmering knowledge of them, and so could not yeeld obedience freely, as sonnes: Therefore the Lord saw it meet to move them to yeeld obedience to his lawes, by their owne motives, and as servants or children under age.

Mat. And were both beleevers and unbeleevers, that is, such as were under the Covenant of Grace, and such as were under the Covenant of Workes, equally

and

and alike subject, as well to have the calamities of this life inflicted upon them for their disobedience, as the blessings of this life conferred upon them for their obedience?

Evan. Surely the words of the Preacher doe take place here, when hee saith, *All things come alike to all, there is one event to the righteous, and to the wicked.* Were

Eccl. 9. 2.

not *Moses* and *Aaron*, for their disobedience, hindred from entring into the Land of *Canaan*, as well as others? And was

Num. 20. 12.

not *Josiah*, for his disobedience to GODS

2 Chron. 35. 21, 22.

command, slaine in the valley of *Megiddo*? Therefore assure your selfe, that when beleevers, in the Old Testament, did transgresse Gods Commandements, Gods tem-

Num. 16. 46.

porall wrath went out against them, and was manifest in temporall calamities that befell them as well as others, only here was the difference, The beleevers temporall calamities had no eternall calamities included in them, nor following of them, and their temporal blessings had eternal blessings included in them, and following of them, And the unbeleevers temporall blessings had no eternall blessings included in them, nor following of them, and their temporal calamities had eternal calamities included in them, and following of them.

Ans.

Ant. Then Sir, it seemeth that all obe-
ence that any of the Jews did yeeld to
ods commandments, was for feare of tem-
rall punishment, and in hope of temporal
ward.

Evan. Surely the Scripture seems to hold
th, that there were three severall sorts of
ople amongst the Jews, who endeavour-
to keep the law of God, and they did all
them differ in their ends.

The first sort of them were true be-
evers, who according to the measure of
eir faith, did beleeve the resurrection of
eir bodies after death, and eternall life in
ory, and that it was to bee obtained, not
the works of the Law, but by faith in
e *Messiah* or promised seed: And answer-
bly as they beleeved this, answerably they
elded obedience to the Law freely, with-
ut feare of punishment, or hope of reward;
ut alas, the spirit of faith was very weake
the most of them, and the spirit of bon-
age very strong, and therefore they stood
need to be induced and constrained to o-
dience, for feare of punishment, and hope
reward.

The second sort of them were the Sad-
cees and their sect, and these did not be-
eve that there was any resurrection, nor
y life but the life of this world, and yet Mat. 22. 23
they

Bolton, true boun. p.259.

they endeavoured to keep the law, that G[illegible] might blesse them here, and that it might [illegible] well with them in this present life.

The third sort, and indeed the great[illegible] number of them in the future ages af[illegible] *Moses*, were the Scribes and Pharisees, [illegible] their Sects, and they held and maintain[illegible] that there was a Resurrection to be look[illegible] for, and an eternall life after death and the[illegible]fore they endeavoured to keep the law, n[illegible] onely to obtaine temporall happinesse, b[illegible] eternall also, for though it had pleased [illegible] Lord to make known unto his people by [illegible] Ministry of *Moses*, that the Law was give[illegible] not to retain men in the confidence of the[illegible] own works, but to drive them out of them[illegible]selves & to lead them to Christ the prom[illegible]sed seed, yet after that time the Priests a[illegible] the Levites, who were the expounders of t[illegible] Law, and whom the Scribes and Pharise[illegible] did succeed, did so conceive and teach [illegible] Gods intention in giving the law, as thoug[illegible] it had been, that they by their obedience [illegible] it, should obtain righteousnesse and eterna[illegible] life, and this opinion was so confiden[illegible]ly maintained; and so generally imbrac[illegible] amongst them, that in their book *Mechil*[illegible] they say and affirme that there is no oth[illegible] Covenant but the Law, and so in very de[illegible] they conceived that there was no other w[illegible]

Bal on the cov. p.114.

Perkins on Chr. ser. on the mount.

Musculus.

Com. pla. p 188.

to Eternal life then the Covenant of works.

Ans. Surely then it seemes they did not understand and consider, that the Law as it is the covenant of works; doth not onely binde the outward man, but also the inward man, even the soule and spirit, and requires all holy thoughts, motions, and dispositions of the heart and soule.

Exam. Oh no, they neither taught it, nor understood it, so spiritually, neither could they bee perswaded, that the Law doth require so much at mans hands; for they first laid this downe for a certaine truth, that God gave the Law for man to be justified and saved by his obedience to it, and that therefore there must needs bee a power in man to do all that it requireth, or else God would never have required it, and therefore whereas they should have first considered, what a streight rule the Law of God is, and then have brought mans heart, and have laid it to it; they contrariwise first considered what a crooked rule mans heart is, and then sought to make the Law like unto it, and so indeed they expounded the Law literally, teaching and holding, that the righteousnesse which the Law required, was but an externall righteousnesse, consisting in the outward observation of the Law, as you may see by the testimony of our Saviour,

Gray in his ser. of the perfection of a Christian.

Matthew 5. So that according to their expoſition, it was poſſible for a man to fulfill the Law perfectly, and ſo to bee juſtified and ſaved by his obedience to it.

Ant. But, Sir, do you thinke the Scribes and Phariſees, and their ſect, did yeeld perfect obedience to the Law, according to their own expoſition.

Evan. No indeed, I thinke very few of them, if any at all.

Ant. Why, what hopes could they then have to be juſtified and ſaved, when they tranſgreſſed any of the commandements?

In his preface to the Rom. exp.

Evan. *Peter Martyr* tels us, that when they chanced to tranſgreſſe any of the Ten Commandements they had their ſacrifices to make ſatiſfaction (as they conceived) for they looked upon their ſacrifices without their ſignifications, and ſo had a falſe faith in them thinking that the bare worke was a ſacrifice acceptable to GOD: In a word, they conceived that the blood of Buls and Goats would take away ſinne, And ſo what they wanted of fulfilling the Morall Law, they thought to make up in the Ceremoniall Law: And thus they ſeparated Christ from their Sacrifices, thinking they had discharged their duty very well when they had ſacrificed and offered their offerings, not considering that the imperfection

Tindal on Mar.

Bolton true bonn. p.161

of

of the Typicall Law, which (as the Apostle saith) made nothing perfect, should have lead them to find perfection in Christ: but they generally rested in the work done, in the ceremoniall Law, even as they had done in the Morall Law; though they themselves were unable to doe the one, and the other was as unsufficient to help them, And thus, *Israel which followed the Law of righteousnesse did not attaine to the Law of righteousnesse, because they sought it not by faith, but as it were by the works of the Law, for they being ignorant of the righteousnesse of God, and going about to establish their own righteousnes, did not submit themselves to the righteousnesse of God.* Heb.7.9. Rom.9.31 32. Rom.10.3

Ant. Then, Sir, it seemeth there were but very few of them that had a cleare sight and knowledge of Christ.

Evan. it is very true indeed, for generally there was such a vail of ignorance over their hearts, or such a vail of blindnesse over their minds; that it made their spiritual eyesight so weake and dim, that they were no more able to see Christ the Sonne of righteousnesse, to the end of the Law, then the weake eye of man is able to behold the bright Sunne when it shineth in its full strength; And therefore we read *Exod.* 34. 30. that when *Moses* face did shine by reason of the Lords talking with him, & telling Mal.4.2.

him of the glorious riches of his free grace in Jesus Christ, and giving unto him the ten Commandments written in tables of stone as the covenant of workes, to drive the people out of confidence in themselves, and their own legall righteousnesse unto Jesus Christ and his righteousnesse; the people were not able to behold his face, (that is to say) by reason of the weakenesse and dimnesse of their spirituall eye-sight, they were not able to see and understand the spirituall sence of the Law, to wit, that the Lords end or intent in giving them the Law, as a covenant of works; and as the Apostle cals it, the
2 Cor. 3.7 9. ministration of condemnation & death, was to drive the̅ out of themselves to Christ; &
Ver. 13. that then it was to be abolished to them, as it was the covenant of works. And therfore
Exo. 34.35 *Moses* put the cloudy vaile of shaddowing ceremonies over his face that they might be the better able to behold it, that is to say that they might bee the better able to see through them and understand that Christ is the end of the Law for righteousnesse, to e-
Rom. 10.4. very one that beleeveth; for *Moses* face, saith godly *Tindal*, is the law rightly understood. And yet alas, by reason that the Priests and Levites in former times, and the Scribes and Pharisees in after times, were the blind
Mat. 15.14 leaders of the blind; the generality of them

were

were so addicted to the letter of the Law, (and that both Morrall and Ceremoniall) that they used it not as a pedagogie to Christ, but terminated their eye in the letter and shadow, and did not see through them to the spirituall substance which is Jesus Christ; especially in the future ages after *Moses*, for at the time of Christs comming in the flesh, I remember but two, to wit, *Simeon*, and *Anna*, that desired him or looked for him as a spirituall Saviour to save them from sinne and wrath, for though all of them had in their mouthes the Messiah (saith *Calvin*) and the blessed estate of the kingdom of *David*, yet they dreamed that this Messiah should be some great Monarch that should come in outward pompe and power, and save and deliver them from that bondage which they were in under the *Romans*; of which bondage they were sensible and weary, but as for their spirituall bondage under the law sinne and wrath, they were not at all sensible, and all because their blind guides had turned the whole law into a Covenant of works, to be done for justification and salvation, yea and such a Covenant as they were able to keep and fulfill; if not by the doing of the Morall Law, yet by their offering sacrifices in the ceremoniall law, and for this cause our Saviour in his

2 Cor. 3. 17.

Harmo. p. 87.

mon upon the Mount, took occasion to expound the morall Law truly and spiritually, removing that false literall glosse which the Scribes and Pharisees had put upon it, that men might see how impossible it is for any meer man to fulfil it, and so consequently to have justification and salvation by it. And at the death of Christ the vail of the Temple was rent in twain from the top to the bottome, to shew, saith *Tindall*, that the shaddows of *Moses* law should now vanish away at the flourishing light of the Gospel; And after the death of Christ, his Apostles did both by their preaching and writing labour to make men understand, that all the sacrifices and ceremonies, were but types of Christ; and therefore he being now come, they were of no further use, witnesse that divine and spirituall Epistle writen to the *Hebrews*, yet notwithstanding we may say of the *Jews* at this day, as the Apostle did in his time; Even untill this day remaineth the same vaile untaken away in the reading of *Moses*, the Lord in mercy remove it in his due time.

Mat. 27. 51 *Marbeck. Com. pla.* p. 112.

Ant. Well, Sir, I had thought that Gods covenant with the *jews* had bin a mixt covenant, and that they had been partly under the covenant of works, but now I perceive there was little difference betwixt their covenant of grace and ours. *Evan.*

Evan. Truly the opposition betwixt the Jews Covenant of grace and ours, was chiefly of their owne making, they should have been driven to Christ by the Law, but they expected life in obedience to it, and this was their great errour and mistake. *Boston*, true boun. p. 160.

Ant. And surely Sir, it is no great marvell, though they in this point did so much erre and mistake, who had the Covenant of grace made known to them so darkly, when many amongst us, who have it more clearly manifest, do the like.

Evan. And truly, it is no marvell, though all men naturally do so, for man naturally doth apprehend God to be the great Master of Heaven, and himselfe to be his servant, and that therefore he must doe his worke before he can have his wages and the more worke he doeth, the better wages he shall have. And hence it was, that when *Aristole* came to speake of blessednesse, and to pitch upon the next meanes to that end, he said it was operation and working, with whom also agreeth *Pythagoras*, when he saith it is mans felicity to be like unto God, (as how) by becomming righteous and holy, and let us not marvell that these men did so erre who never heard of Christ, nor of the Covenant of Grace, when those to whom it was made known by the Apostles Trueneſſe of Chri. Relig.

of Christ did the like, witnesse those to whom the Apostle *Paul* wrote his Epistles, and especially the *Galathians*; for although he had by his preaching when he was present with them, made known unto them the doctrine of the covenant of grace, yet after his departure, through the seducement of false teachers, they were soon turned to the Covenant of works, and sought to bee justified either in whole or in part by it, as you may see if you doe seriously consider that Epistle; (nay, what saith *Luther*?) it is saith he, the generall opinion of mans reason throughout the whole World, That righteousnesse is gotten by the works of the Law, and the reason is, because the Covenant of works was ingendred in the minds of men in the very Creation, so that man, naturally can judge no otherwise of the law then as of a Covenant of Works, which was given to make righteous, and to give life and salvation, this pernicious opinion of the Law, that it justifieth and maketh righteous before God, (saith *Luther* again) is so deeply rooted in mans reason, and all mankind are so wrapped in it, that they can hardly get out, yea, I my selfe saith he, have now preached the Gospell almost Twenty yeares, and have been exercised in the same daily, by reading and writing, so that I may well

On Gal. p. 133.

Cho. Ser. p. 108.

well seem to be rid of this wicked opinion yet notwithstanding I now and then feele this old filth cleave to my heart, whereby it cometh to passe, that I would willingly so have to doe with God, that I would bring something with my selfe, because of which he should give mee his grace; nay, it is to be feared that (as you said) many amongst us, who have more meanes of light ordinarily than ever *Luther*, or any before him, had who yet notwithstanding doe either wholly or in part expect justification and acceptation by the works of the Law.

Ans. Sir I am verily perswaded that there bee very many in this Citie of *London*, that are carried with a blind preposterous zeale after their owne good workes and welldoings, secretly seeking to become holy, just, and righteous before God, by their diligent keeping, and carefull walking in all Gods Commandements, and yet no man can perswade them that they doe so, and truely, Sir I am verily perswaded that this our neighbour and friend *Nomista* is one of them.

Evan. Alas! there are a thousand in the world that make a Christ of their works, and here is their undoing, &c. They look for righteousnesse and acceptation more in the precept than in the promise in the law then in the Gospell, in working then in believing

Bolton, true boun. P. 97.

and

Page 162. and so miscarry many poore ignorant souls amongst us, when wee bid them obey and doe duties, they can think of nothing but working themselves to life, when they are troubled they must lick themselves whole, when wounded they must run to the salve of duties, and streame of performances, and neglect Christ. Nay it is to be feared, that there bee divers who in words are able to distinguish between the Law and the Gospel, and in their judgements hold and maintaine that man is justified by faith, without the works of the Law, and yet in effect and practise, that is to say, in heart and conscience doe otherwise, and there is some touch of this in us all, otherwise we should not be so up and down in our comforts, and beleeving as we are still, and cast down with every weakness as we are. But what say you neighbour *Nomista*, are you guilty of these things think you?

Bolton, true boun. p.97,98.

Nom. Truly, Sir, I must needs confesse I begin to be somwhat jealous of my self that I am so, and because I desire your judgment touching my condition, I would intreat you to give me leave to relate it unto you.

Evan. With a very good will.

Nom. Sir, I having beene borne and brought up in a Country where there was very little preaching, the Lord he knoweth,

I

I lived a great while in ignorance & blindnesse; and yet because I did often repeat the LORDS Prayer, the Apostles Creed, and the ten Commandements, and in that I came sometimes to Divine Service (as they call it,) and at Easter received the Communion, I thought my condition to be good, but, at last, by meanes of hearing a zealous and godly Minister in this City, not long after my comming hither, I was convinced that my present condition was not good, and therefore I went to the same Minister, & told him what I thought of my selfe; so hee told mee that I must frequent the hearing of Sermons, and keepe the Sabbath very strictly, and leave off Swearing by my Faith and Troth, and such like oathes, and beware of lying, and all idle words and communication, yea, and said hee, you must get good books to read on, as Master *Dod* on the Commandements, M. *Boltons* directions for comfortable walking with God, Master *Brinsleys* true Watch, and such like, and many such like exhortations and directions he gave me, the which I liked very well of, and therefore endeavoured my selfe to follow them, so I fel to the hearing of the most godly, zealous, and powerfull Preachers that were in this City, and wrote their Sermons

after

after them, and when God gave me a Family I did pray with them; and instructed them; and repeated Sermons to them, and spent the Lords day in publique and private excercises: And left off my swearing and lying, and idle talking, according to his exhortation: in few words, I did so reforme my selfe and my life, that whereas before I had been only carefull to performe the duties of the second Table of the Law, and that to the end I might gaine favour & respect from civill honest men, & to avoid the penalties of mans law, or temporall punishment, now I was also carefull to perform the duties required in the first Table of the Law, and that to gaine favour and respect from religious honest men, and to avoid the penalty of Gods Law, even eternall torments in hell. Now when professors of religion observed this change in me, they came to my house & gave unto me the right hand of fellowship, and counted me one of that number, and then I invited godly Ministers to my table and made much of them, and then with that same *Mica* mentioned in the book of *Judg. I was perswaded the Lord would be merciful unto me because I had gotten a Levite to be my Priest*: In a word, I did now yeeld such an outward obedience and conformity to both Tables of the Law, that all

Judg. 9. 18 19.

godly

odly Ministers, and religious honest men hat knew mee did think very well of mee, ounting me to be a very honest man, and good Christian, and indeed I thought so f my selfe, especially because I had their pprobation, and thus I went on bravely great while, even untill I read in Master *Boltons* works, that the outward righteousnesse of the Scribes and Pharisees was famous in those times, for besides their forbearing and protesting against grosse sinnes, s Murther, Theft, Adultery, Idolatry, and he like, they were frequent and constant in Prayer, Fasting, and Alms-deeds, so that without question, many of them were perwaded, that their doings would purchase eaven and happinesse, whereupon I concluded, that I had as yet done no more then hey, and withall I considered that our aviour saith; *Except your righteousnesse exceed the righteousnesse of the Scribes and Pharisees; you cannot enter into the Kingdome of God*; *yea*, and also I considered that he Apostle saith, *Hee is not a Jew, that is one outward, but he that is one within, whose praise is not of men but of God.* Then did I conclude that I was not yet a true Christian, for said I in my heart, I have contented my selfe with the praise of men, and so have lost all my labour and paines in performe-

Discourse of true happines. p. 64

Mat. 5. 22.

forming duties, for they have been no better then outside performances; and therefore they must all fall down in a moment. I have not served God with all my heart; and therefore I see I must either goe farther or else I shall never bee happy, whereupon I set about the keeping of the Law in good earnest, and laboured to perform duties, not only outwardly, but also inwardly from my heart, I heard, and read, and prayed and laboured to bring my heart, and force my soule to every duty, I called upon the Lord in good earnest, and told him that whatsoever he would have me to doe, I would doe it with all my heart, if he would but save my soule, and then I also took notice of the inward corruptions of my heart, the which I had not formerly done, and was carefull to governe my thoughts, to moderate my passions, and to suppresse the motions and risings of lusts, to banish privie pride, and speculative wantonnesse, and all vain and sinfull desires of my heart, and then I thought my selfe not onely an outside Christian, but also an inside Christian, and therefore a true Christian indeed, and so I went on comfortably a good while, till I considered that the Law of God requires passive obedience as well as active, and there-

fore I must be a sufferer as well as a doer, or else I could not be a Christian indeed. whereupon I began to be troubled at my impatience under Gods correcting hand, and at those inward murmurings and discontents which I found in my spirit in time of any outward calamity that befell me, and then I laboured to bridle my passions, and to submit my selfe quietly to the will of God in every condition, and then did I also, as it were, begin to take penance upon my selfe, by abstinence, fasting, and afflicting my soule, and made pitifull Lamentations in my prayers, which were sometimes also accompanied with tears, the which I was perswaded the Lord did take notice of, and would reward me for it, and then I was perswaded that I did keepe the Law in yeelding obedience both actively and passively, and then was I confident I was a true Christian, untill I considered that those *Jews* of whom the LORD complaynes, *Esa.* 58. did as much as I, and that caused me to feare that all was not right with mee as yet: whereupon I went to another Minister, and told him, that though I had done thus, and thus, and suffered thus, and thus; yet I was perswaded, that I was in no better a condition

then

then those *Jewes*: O yes, said he! you are i
a better condition then they, for the
were Hypocrites, and served not GO
with all their hearts as you doe, Then
went home contentedly, and so went o
in my wonted course of doing, and suffe
ring, and thought all was well with m
untill I bethought my selfe that before th
time of my conversion. I had been a tran
gressour from the womb, yea, in the wom
in that I was guilty of *Adams* transgressio
so that I considered, that although I kep
even with GOD, for the time presen
and to come, yet that would not free m
from the guiltinesse of that which w
done before, whereupon I was much tro
bled and disquieted in my minde, then
went to a third Minister of Gods hol
Word, and told him how the case stoo
with me: and what I thought of my stat
and conditiõ, he cheered me up, bidding m
be of good comfort, for howsoever my o
bedience since my Conversion, would no
satisfie for my former sins, yet in as much a
at my Conversion I had confessed, la
mented, deplored, bewailed, and forsaken
them: God according to his rich mercy
and gratious promise had mercifully par
doned, and forgiven them. Then I retur
ned home to my house again, and went t
Go

God by earnest prayer and supplication, and besought him to give me assurance of the pardon and forgiveness of my guiltiness of *Adams* sin, and all my actuall transgressions before my conversion: and as I had endeavoured my selfe to bee a good servant before, so I would still continue in doing my duty most exactly: and so being assured that the Lord had granted this my request, I fell to my business, according to my promise; I heard, I read, I prayed, I fasted, I mourned, I sighed and groaned, and watched over my heart, my tongue, and wayes, in all my doings, actions, and dealings both with God and Man. But after a while, growing better acquainted with the spiritualness of the law, and the inward corruptions of mine own heart, I perceived that I had deceived my selfe in thinking that I had kept the Law perfectly: for do what I could I found many imperfections in my obedience; for I had been and was still subject to sleepiness, drowsiness, and heavinesse in prayers, and hearing, and so in other duties. I failed in the manner of performing them, and in the end why I performed them, seeking my self in every thing I did, and my Conscience told me I failed in my duty to God in this, and in my duty to my neighbour

in that, and then I was much troubled again for I considered that the Law of God requireth and is not satisfied without an exact & perfect obedience, and then I went to the same Minister againe, and told him how I had purposed, promised, striven, and endeavoured, as much as possible I could to keep the Law of God perfectly, and yet by woefull experience I had found, that I had and did still transgresse it many wayes, and therefore I feared hell and damnation. O! but said he, do not feare, for the best Christians have their failings, and no man keepeth the Law of God perfectly, and therefore go on and do as you have done, in striving to keep the Law perfectly, and in what you cannot doe God will accept the will for the deed, & wherein you come short, Christ will help you out, and this satisfied and contented me very much; so I returned home againe and fell to prayer, and told the Lord that now I saw I could not yeeld perfect obedience to his Law, and yet I would not despaire, because I did beleeve, that what I could not doe Christ would doe for me, and then I did certainly conclude, that I was now a Christian indeed, though I was not so before, and so have I been perswaded ever since. And thus, Sir, you see I have no more, unto you, both how it hath bin with

me formerly, and how it is with me for the present, wherefore I would intreat you to tell me plainly and truly what you think of my condition.

Evan. Why truly I must tell you it appeares to me by this relation, that you have gone as far in the way of the Covenant of works as the Apostle *Paul* did before his conversion, but yet for ought I see you have not gone the right way to the truth of the Gospel, and therefore I question whether you be as yet come truly to Christ.

Ned. Good Sir, give me leave to speak a few words. By the hearing of your discourse concerning the Covenant of works and the Covenant of grace, I was moved to feare that I was out of the right way, but now having heard my neighbour *Nomistus* make such an excellent relation, and yet you to question whether hee be come truly to Christ or no, makes me to conclude absolutely that I am far from Christ, surely if he upon whom the Lord hath bestowed such excellent gifts and graces, and who hath lived such a godly life, as I am sure he hath done, be not right; then woe be unto me.

Evan. Truly for ought I know, you may be in Christ before him.

Ned. But I pray you, Sir, consider, that

though I am now throughly convinced, that til of late I went on in the way of the covenant of works, yet seeing that at last I came to see my need of Christ, & have verily beleeved that in what I come short of fulfilling the law, he will help me out, me thinks, I should be come truly to Christ.

Evan. Verily I doe conceive that this gives you no surer evidence of your being come truely to Christ, then some of your strict Papists have, for it is the doctrine of the Church of *Rome*, that if a man exercise all his power, and doe his best to fulfill the Law, then God for Christs sake, will pardon all his infirmities, and save his soule, and therefore you shall see many of your Papists, very strict and zealous in the performance of duties morning and evening, so many *Ave Marias*, and so many *Pater-nosters*, yea, and many of them do great deeds of charity, and great works of hospitality, and till upon such grounds, and to such ends as these; the Papists (saith *Calvin*) cannot abide this saying, *by Faith alone*, for they thinke that their owne works are in part a cause of their salvation, and so they make a hotch-potch, and mingle-mangle, that is, neither fish nor flesh, as men use to say.

Propos. on Gal. 2. in ella p. 45.

Nom. But stay Sir, I pray, you are mistaken in me; for though I hold that God doth

doth accept of my doing my best to fulfill the law; yet doe I not hold with the Papists that my doings are meritorious, for I believe that God accepts not of what I doe, either for the work or workers sake, but onely for Christs sake.

Evan. Yet doe you but still goe hand in hand with the Papists, for though they doe hold that their works are meritorious, yet they say it is by the merit of Christ that they become meritorious; or as some of the moderate sort of them say, our workes sprinkled with the blood of Christ become meritorious, but this you are to know, that as the justice of God requires a perfect obedience, so doth it require that this perfect obedience be a personall obedience, *viz.* it must be the obedience of one person onely, the obedience of two must not be put together, to make up a perfect obedience: So that if you desire to be justified before God, you must either bring to him a perfect righteousnes of your own, and wholly renounce Christ, or else you must bring the perfect righteousnesse of Christ, & wholly renounce your own.

D. Town. of Justif. p. 149.

Ant. But beleeve me, Sir, I would advise him to bring Christs, and wholly renounce his owne, as, I thank the Lord, I have done.

Evan. You say very well, for indeed the covenant of grace terminates it self only on Christ and his righteousnesse, God will have none to have a hand in the justification and salvation of a sinner, but Christ only, and to say as the thing is, neighbour *Nomista*, Christ Jesus will either be a whole Saviour, or no Saviour; he will either save you alone, or not save you at all, *for among men there is given no other name under heaven, whereby we must be saved*, saith the Apostle *Peter*: and Jesus Christ himself saith, *I am the way, the truth, and the life; and no man cometh to the Father but by me*, so that as *Luther* truely saith, besides this way Christ, there is no way but wandring, no verity, but hypocrisie, no life, but eternall death, and verily saith another godly writer, We can neither come to God the Father, be reconciled unto him, nor have any thing to doe with him, by any other way or means, but only by Jesus Christ, for we shall not any where find the favour of God, true innocency, righteousnesse, satisfaction for sin, help, comfort, life, or salvation, any where but onely in Jesus Christ, he is the sum and center of all divine and Evangelicall truths; and therefore as there is no knowledge or wisdom so excellent, necessary, or heavenly, as the knowledge of Christ, as the Apostle plainly gives us

Acts 4. 12.

John 14. 6.

On Gal. p. 17.

D. Urban Reg. in his exposi. of Christs sermon going to *Emaus.*

us to understand, when he tels the *Corinthians* that *he determined to know nothing among them but only Jesus Christ, and him crucified*) so is there nothing to be preached unto men as an object of their faith, or necessary element of their salvation, which doth not some way or other either meet in Christ, or referre unto Christ. 1 Cor. 2. 2.

Reynolds on Ps. 110. p. 14

Aut. O Sir, you do please me wondrous well in thus attributing all to Christ, and surely Sir, though of late you have not been so Evangelicall in your teaching as some others in this City (which hath caused me to leave off hearing you to hear them) yet have I formerly perceived, and do now also perceive, that you have more knowledge of the doctrine of free grace then many other Ministers in this City have, and to tell you the truth, Sir, it was by your means that I was first brought to renounce mine owne righteousnesse, and to cleave onely to the righteousnesse of Jesus Christ; and thus it was. After that I had beene a good while a legall professor, just like my friend *Nomista*, and heard none but your legall Preachers, who built me up in works and doings, as they did him, and as their manner is: At last a familiar acquaintance of mine who had some knowledge of the doctrine of free grace, did commend you for

an excellent Preacher, and at last prevailed with me to goe with him to heare you, and your Text that day, I well remember, was Tit.3.5. *Not by the works of righteousnes that we had done, but according to his own mercy he saved us*, whence you observed and plainly proved, that mans own righteousnes had no hand in his justification and salvation, wherupon you dehorted us from putting any confidence in our own works & doings, & exhorted us, by faith to lay hold upon the righteousnesse of Jesus Christ onely, at the hearing whereof, it pleased the Lord so to worke upon mee, that I plainly perceived, that there was no need at all of my workes and doings, nor nothing else, but only to beleeve in Jesus Christ, and indeed my heart did assent unto it immediately, so that I went home with abundance of peace, and joy in beleeving, and gave thanks to the Lord, for that he had set my soule at liberty, from such a sore bondage as I had been under, and I told all my acquaintance what a slavish life I had lived in, being under the law, for if I did commit any sin, I was presently troubled & disquieted in my conscience, & could have no peace till I had made humble confession thereof unto God, craved pardon and forgivenesse, and promised amendment, but now I told them that

whatsoever sins I did commit, I was no whit troubled at them, nor indeed am not at this day, for I do verily beleeve that God for Christs sake hath freely and fully pardoned al my sins, both past, present & to come so that I am confident that what sin or sins soever I commit, they shall never be laid to my charge, being very wel assured that I am so perfectly clothed with the Robes of Christs righteousnesse, that God can see no sin in mee at all: And therefore now I can rejoyce evermore in Christ, as the Apostle exhorts me, and live merrily, though I be never so vile or sinfull a creature, and indeed I pity them that are in the same slavish condition I was in, and would have them to beleeve as I have done, that so they may rejoyce with me in Christ: and thus, sir, you see I have declared unto you my condition; and therefore I intreat you to tell mee what you thinke of mee.

Even. There is in this Citie, at this day, much talke about *Antinomians*, and though I hope there bee but few that doe justly deserve that title, (yet I pray) give me leave to tell you, that I fear me, I may say unto you in this case, as it was once said unto *Peter* in another case: *Surely thou art one of them, for thy speech bewrayeth thee.* And therefore to tell you truely, I make some question

Mat. 26.73

whe-

Phil. 1. 27. whether you have truly beleeved in Christ, for all your confidence: and indeed I am the rather moved to question it, by calling to mind that *as I have heard, your conversation is not such as becometh the Gospel of Christ.*

Ant. Why, Sir, do you think it is possible for a man to have such peace and joy in Christ, as I have had, and I thanke the Lord have still, and not to have truly beleeved in Christ?

Evan. Yea, indeed, I think it is possible. for doth not our Saviour tell us, *that those*
Mar. 4. 15. *hearers whom he resembles to the stony ground, immediately received the word with joy, and yet had no root in themselves*, and so indeed were not true beleevers. And doth not the Apostle give us to understand, *that as there is a*
2 Tim. 3. 5. *form of godliness without the power of godliness*, so there is a form of faith without the power of faith. And therefore he prayes that God
2 Thes. 1. would grant unto the *Thess. the work of faith*
11. *with power*. And as the same Apostle gives us to understand, *there is a faith that is not fain-*
1 Tim. 1. 5. *ed*, so doubtlesse, there is a faith that is fained: and surely when our Saviour saith, *Mar.*
4. 26, 27, 28. *The Kingdome of God is as if a man should cast seed into the ground, and should sleepe and rise night and day, and the seed should spring up and grow, he knoweth not how. First the blade, then the eare, after that the full corne*

in

in the eare, Hee giveth us to understand that true faith is produced by the secret power of God by little and little, so that somtimes a true beleever himselfe, neither knowes the time when, nor the manner how it was wrought, so that wee may perceive that true faith is not ordinarily begun, increased, and finished all in a moment, as it seems yours was but growth by degrees, according to that of the Apostle, *Romans* 1, 17. *The righteousnesse of GOD is revealed from faith to faith*, that is, from one degree of faith to another, from a weake faith to a strong faith, from faith beginning, to faith increasing towards perfection, or from faith of adherence, to faith of evidence, but so was not yours; and again, true faith according to the measure of it, produceth holines of life, but it seems yours doth not so, and therfore though you have had, and have still much peace and joy, yet that is no infailible sign that your faith is true, for a man may have great raptures, yea he may have great joy, as if he were lift up into the third heaven, and have a great and strong perswasion that his estate is good, and yet be but an hopocrite for all that, and therefore I beseech you in the words of the Apostle, *Examine your selfe, whether you be in the faith, prove your owne selfe, know you not your owne selfe*

Dieter on the text.

Willson on the Rom. p. 27.

D. Preston of faith. p. 86.

2 Cor. 13. 5.

selfe

Rom. 8. 10 *selfe how that Jesus Christ is in you, except you be a reprobate: And if Christ is in you, the body is dead, because of sin, but the Spirit is life, because of righteousnesse.*

Ant. But, Sir, if my friend *Nomista* went wrong in seeking to bee justified by the works of the Law, then me thinks I should have gone right in seeking to be justified by faith, and yet you speak as if wee had both gone wrong.

Chys. Ser. p. 65. *Evan.* I remember *Luther* saith, that in his time, if they taught in a Sermon, that salvation consisted not in our works or life, but in the gift of God, some men took occasion thence to be slow to good works, and to live a dishonest life, and if they preached of a godly and honest life, others did by and by furiously attempt to build ladders to heaven: And moreover, he saith, that in the yeare 1525. there were some fantasticall spirits, that stirred up the rusticall people to sedition, saying, that the freedome of the Gospell giveth liberty to all men from all manner of Laws, and there were others that did attribute the force of justification to the Law. Now, saith he, both these sorts offend against the Law, the one on the right hand, who would be justified by the Law; and the other on the left hand, who would bee clean delivered

Luther on Gal p. 170.

from

from the Law: Now I suppose this saying of *Luthers*, may be fitly applied to you two, for it appears to me, friend *Antinomista*, that you have offended on the left hand, in not walking according to the matter of the Law, and it is evident to me, neighbour, *Nomista*, that you have offended on the right hand, in seeking to be justified by your obedience to it.

Nom. But, Sir, if seeking of justification by the works of the Law, bee an error, yet it seemeth, that by *Luthers* own confession, it is but an errour on the right hand.

Evan. But yet I tell you, it is such an errour, that by the Apostle *Pauls* own confession, so far forth as any man is guilty of it; *He makes his service, his Saviour, and rejects, the grace of God, and makes the death of Christ of none effect, and perverteth the Lords intention; both in giving the Law, and in giving the Gospell, and keeps himselfe under the curse of the Law, and maketh himselfe the son of a bond woman: a servant, yea, and a slave, and hinders himselfe in the course of well-doing*, and in short, he goeth about an impossible thing, and so looseth all his labour.

Gal.5.4.
Gal.3.29.
Gal.27.
Gal.3.10.
Gal.4.25.
Gal.5.7.
Gal.3.11.

Nom. Why then, Sir, it should seem, that all my seeking to please God, by my good works, all my strict walking, accor-

ding

ding to the Law, and all my honest course of life, hath rather done mee hurt than good.

Eviau. The Apostle saith, that *without faith it is impossible to please God*, that is, saith *Calvin*, Whatsoever a man thinketh, purposeth, or doth, before he be reconciled to God by faith in Christ is accursed, and not onely of no value to righteousnesse, but of certaine desserving to damnation; so that saith *Luther*, Whosoever goeth about to please God with works, going before faith, goeth about to please God with sin, which is nothing else but to heape sin upon sin to mocke God, and to provoke him to wrath: nay, saith the same *Luther*, in another place, If thou beest without Christ, thy wisdome is double foolishnesse, thy righteousnesse is double sin and iniquity, and therefore though you have walked very strictly according to the Law, and led an honest life yet if you have rested, and put confidence therein and so come short of Christ then hath it indeed rather done you hurt than good. For saith a godly Writer, vertuous life, according to the light of nature, removeth a man farther off from God, if he adde not thereto the effectual working of his spirit, and saith *Luther*, they which have respect onely to an honest life, it were better for them to be adul-

Heb. 11 6. Inst. p. 370.

On Gal. p. 23.

On Gal. p. 28.

Bal of the cov. p. 338.

Chos. Ser. p. 65.

adulterers, and adulteresses, & to wallow in the mire. And surely for this cause it is that our Saviour tells the strict Scribes and Pharisees, who sought justification by workes, and rejected Christ, that Publicans and harlots should enter into the Kingdom of God before them. And for this cause it was that I said, for ought I know my neighbour *Nebulon* might be in Christ before you. Mat. 21. 31

Nom. But how can that be? when as you know he hath confessed that he is ignorant and full of corruption, and comes farre short of me in gifts and graces.

Eran. Because as the Pharisee had more to do before he could come at Christ then the publican had; so I conceive, you have more to do then he hath.

Nom. Why, Sir, I pray you, what have I to do, or what would you advise me to do, for truly I would be content to bee ruled by you?

Eran. Why that which you have to do before you can come to Christ, is to undoe all that ever you did have done already, that is to say, whereas you have endeavoured to travell towards Heaven by the way of the Covenant of Workes, and so have gone a wrong way, you must go quite back again all the way you have gone, before you can hope to keep in the right way. And wher-

as you have attempted to build up the ruinch of old Adam; and that upon your selfe and so like a foolish builder to build a tottering house upon the sand, you must throw downe and utterly demolish all that building, and not leave a stone upon a stone, before you can begin to build anew, and where as you have conceived that there is some sufficiency in your selfe to helpe to satisfie and save your selfe, you must conclude that in that case there is not only in your sufficiency, but also a non-sufficiency, yes, and that sufficiency that seemed to bee in you, to be your losse; in plaine termes you must denie your selfe, as our Saviour saith, *Matth.* 16. 24. That is, You must utterly renounce all that ever you are, and all that ever you have done; all your knowledge and gifts, all your hearing, reading, praying, talking, weeping, and mourning, all your wandring in the way of workes, and strict walking, must fall to the ground in a moment, briefly whatsoever you have counted gaine, to you in this case is but dung, you must now with the Apostle Paul, counted for Christ, and judge it to be but dung, that you may win Christ, and be found in him, not having your own righteousnesse, which is of the law, but that which is through the faith of Christ, the righteousnesse which is of God by faith.

Phil. 3. 7. 8. 9.

Now

Neo. O, but, Sir, what would you advise me to do?

Eva. Why man? what aileth you?

Neo. Why Sir, as you have been pleased to hear them two to declare their condition unto you, so I beseech you, to give mee leave to doe the same, and then you will perceive how it is with me. Sir, not long since it pleased the Lord to visit mee with a great fit of sicknesse, so that indeed both in mine owne judgement, and in the judgement of all that came to visite mee, I was sick unto death, wherupon I began to consider, whither my soule was to go, after its departure out of my bodie, and I thought with my selfe that there was but two places, heaven and hell, and therefore it must needs goe to one of them, then my wicked and sinfull life, which indeed I had lived, came into my mind, which caused mee to conclude that hell was the place provided for it, which caused me to be very fearfull, and to be very sorry that I had so lived, and I desired of the Lord to let mee live a little longer, and I would not faile to reforme my life, and amend my wayes, and the Lord was pleased to grant mee my desire, since which time, though indeed it is true I have not lived so wickedly as formerly I had done, yet alas, I have come far short of that

godly and religious life which I see other men live, and especially my neighbor *Nom.* and yet you seem to conceive, that he is not in a good condition, and therefore surely I must needs be in a miserable condition, alas sir, what doe you thinke will become of me?

Evan. I doe now perceive that it is time for me to shew how God in the fulnesse of time performed that which hee purposed before all time, and promised in time concerning the helping and delivering of fallne mankind; and touching this point, the Scripture testifieth, that God *did in the fulnesse of time, send forth his Son, made of woman, made under the Law, to redeem them that were under the law, &c.* That is to say, look how mankind by nature are under the law, as it is the covenant of works; so was Christ as man so etie contented to be, so that now according to that eternall and mutuall agreement that was betwixt God the Father and him, he put himselfe in the room and place of all the faithfull, *and the Lord laid on him the iniquities of us all.*

Gal.4.4. *Hooker* Souls Just. p.173.

Isa.53.6.

Then came the Law, as it is the covenant of works, and said, I find him a sinner, yea such a one as hath taken upon him the sins of all men, therefore let him die upon the Crosse. Then said Christ, *Sacrifice and offering*

Luther on Gal.p.137.

ing thou wouldst not, but a body hast thou prepared me, in burnt offering and sacrifice for sinne thou hast no pleasure. Then said I, lo I come, to do thy will O God. And so the law proceeding in full scope, against him, set upon him, and killed him: And by this meanes was the justice of God fully satisfied, his wrath appeased, and all true beleivers acquitted from all their sins both past, present, and to come, so that the law as it is the covenant of works, hath not any thing to say to any true beleever: For indeed they are dead to it, and it is dead to them. Heb. 10.5. 9.7.

Nom. But sir, How could the sufferings of Christ, which in respect of time were but finite, make full satisfaction to the justice of God which is infinite.

Evan. Though the sufferings of Christ in respect of time were but finite, yet in respect of the person that suffered, his sufferings came to be of infinite value; for Christ was God and Man in one person, and therefore his sufferings were a sufficient and full ransome for mans soule, being of more value then the death and destruction of all creatures.

Nom. But Sir, you know that the Covenant of workes requires mans owne obedience, or punishment, when he saith, *Cursed [illegible] doth not all these things [illegible] in them, and [illegible]*

every one that continueth not in all things which are written in the book of the Law to do them, how then could believers be acquitted from their sinnes by the death of Christ?

Evan. For answer hereunto, I pray you consider, that though the covenant of works requires mans owne obedience or punishment, yet it no where disalloweth or excludeth that which is done or suffered by another in his behalfe, neither is it repugnant to the Justice of God; for so there be a satisfaction performed by man through a sufficient punishment, for the disobedience of man, the Law is satisfied, and the Justice of God permitteth that the offending party be received into favour and God acknowledgeth him after such satisfaction made, as a just man, and no transgressor of the law; and though the satisfaction be made by a surety yet when it is done, the principall is by the Law acquitted: But yet for the further proofe and confirmation of this point, wee are to consider that as Jesus Christ the second *Adam*, entred into the same covenant that the first *Adam* did, so by him was done whatsoever the first *Adam* had undone: so the case stands thus, that like as whatsoever the first *Adam* did or befell him, was reckoned as done by all mankinde, and to have befallen them: even, so whatsoever

Vrsin. cat.

Pemble *vin. fid.*

Christ

Christ did or befell him, is to be reckoned as to have been done by all believers, and to have befallen them, so that as sinne cometh from *Adam* alone to all mankinde as hee in whom all have sinned; so from Jesus Christ alone cometh righteousnesse, unto all that are in him, as hee in whom they all have satisfied the justice of God; for as by being in *Adam* and one with him, all did, in him and with him, transgresse the Commandement of God, even so in respect of faith, whereby believers are ingrafted into Christ, and spiritually made one with him, they did all in him and with him, satisfie the justice of God in his death and sufferings, and whosoever reckons thus, reckons according to Scripture, for in *Rom.* 5. 12. all are said to have sinned in *Adams* sinne, *In whom all have sinned*, saith the Text, namely in *Adam* as in a publicke person, all mens acts were included in his, because their persons were included in his, so likewise in the same *chap.* it is said that death passed upon all men, namely for this, that *Adams* sin was reckoned as theirs, even so, *Rom.* 6. the Apostle, speaking of Christ, saith, *In that he liued, he died unto sin, but in that he liueth, he liueth unto God.* so likewise saith he in the next vers: *reckon yee your selues to be dead unto sin, but aliue unto God through Jesus Christ our Lord.* And

Forbes on justi. p. 89.

Goodw. Christ set forth. p. 37. Rom. 6. 10 11.

1 Cor. 15. 20 so as touching the Resurrection of Christ, the Apostle argues, that all beleevers must and shall arise, because *Christ is risen, and is become the first fruits of them that sleep.* Christ, as the first fruits ariseth, and that in the name and stead of all beleevers, and so they rise in him and with him, for Christ did not rise as a private person, but hee arose as the publike Head of the Church, so that in his arising all beleevers did vertually arise; And as Christ at his Resurrection was justified and acquitted from all the sinnes of all beleevers, by God his Father, as having now fully satisfied for them, even so were they: And thus you see the obedience of Christ being imputed unto beleevers, by God, for their righteousnesse, it doth put them into the same estate & case touching righteousnesse unto life before God, wherein they should have been, if they had perfectly performed the perfect obedience of the Covenant of workes, *Doe this, and thou shalt live.*

Smith on the Creed.

Gal. 2. 19. Rom. 6. 10. 11.

Now. But, Sir, are all beleevers dead to the Law, and the Law dead to them, say you?

Even. Beleeve in mee, as the Law is the Covenant of Workes, all true beleevers are dead unto it, and it is dead unto them; for they being incorporated into

Christ, what the Law or covenant of works did to him, it did the same to them; so that when Christ hanged on the Crosse, all beleevers, after a sort, hanged there with him; and therefore the Apostle *Paul* having said, *I by the Law am dead to the Law*, adds in the next verse, *I am crucified with Christ*, which words the Apostle brings as an argument to prove that he was dead to the Law, for the Law had crucified him with Christ, upon which Text *Luther* saith, I likewise am crucified and dead to the Law: Forasmuch as I am crucified and dead with Christ: And again, I beleeving in Christ, am also crucified with Christ. In like manner the Apostle saith, to the beleeving Romanes, *Ye also my brethren are dead also to the Law by the body of Christ*. Now by the body of Christ is meant the passion of Christ upon the Crosse, or, which is all one, the suffering of Christ in his humane nature, and therefore certainly we may conclude, with godly *Tyndall*, that all such are dead concerning the Law, as are by faith crucified with Christ.

On Gal. p. 82.

Rom. 7. 4.

D. *Willet* on the text *Elton* on the text. On the text.

Nom. But I pray you, Sir, how doe you prove that the Law is dead to a beleever?

Evan. Why, as I conceive the Apostle affirmeth it, *Rom.* 7. 1, 6.

Now. Surely, Sir, you doe mistake, for I remember the words of the first verse, are, *how that the Law hath dominion over a man as long as he liveth*, and the words of the sixth verse are; *But now we are delivered from the Law, that being dead wherein we were holden, &c.*

Even. I know right well that in our last Translation the words are so rendered, but godly and learned *Tyndall* renders it thus; *Remember yee not brethren, that the Law hath dominion over a man as long as it endureth*: And Bish. *Hall*, paraphraseth upon it thus, *Know yee not brethren, that the Mosaicall Law hath dominion over a man that is subject unto it, so long as the said Law is in force*: So likewise, *Origen*, *Ambrose*, and *Erasmus* do all agree, that by these words while (*He*) or it liveth, we are to understand, as long as the Law remaineth; And *Peter Martyr* is of opinion, that these words, while (*He*) or it liveth, are indifferently referred either to the Law, or to the man; for saith he, The man is said to be dead, Ver. 4. and the Law is said to be dead, Ver. 6. Even for because the word (*He*) or (*it*) mentioned Ver. 1. doth signifie both sexes in the Greeke. *Chrysostome* thinketh that the death both of the Law, and the man is insinuated. And *Theophylact*, *Erasmus*, *Bucer*, and *Calvin*, doe all under-

Alleaged by *D. Willet* on Rom.

See *D. Wil* again.

understand the sixt Verse, of the Law being dead: And as the death of a beleever to the Law, was accomplished by the death of Christ, even so also was the Laws death to him: Even as Mr. *Fox* in his Sermon of Christ crucified, testifieth, saying: Here have we upon one Crosse, two crucifixes, two the most excellent Potentates that ever were, the Son of God, and the Law of God, wrastling together about mans salvation, both cast downe, and both slaine upon one Crosse, howbeit, not after a like sort: first the Son of God was cast downe and tooke the fall, not for any weaknesse in himselfe, but was content to take it for our Victory; by this fall the Law of God in casting him downe, was caught in his owne trip, and so was fast nailed hand and foot to the Crosse, according as wee reade in S. *Pauls* words, *Colos.* 2. 14. And so *Luther* speaking to the same point, saith, this was a wonderfull combate, where the Law being a creature, giveth such an assault to his Creator, in practising his whole tyranny upon the Son of God: now therefore, because the Law did so horribly and cursedly sin against his God, it is cursed and arraigned, and as a theif and cursed murderer of the Son of God, loseth all his right, and deserveth to be condemned: the Law therefore is bound, dead and cru-

Fox that wrote the Book of Martyrs.

On Gal. p. 184.

Pag. 185. crucified to me; it is not onely overcome, condemned, and slain unto Christ, but also to me, beleeving in him unto whom he hath freely given this victory now then although according to the Apostles intimation, Rom. 7. at the beginning, though the Covenant of works, and man by nature, be mutually engaged each to other, so long as they both live: yet if when the wife be dead, the husband be free, then much more when he is dead also.

Now. But, I pray, Sir, what are we to understand by this double death, or wherein doth this freedome from the Law consist?

Teac. Death is nothing else but a dissolution, or untying of a compound, or a separation between matter and forme; and therefore, when the soule and body of man is separated, we say he is dead, so that by this double death, we are to understand nothing else, but that the bargain or Covenant which was made between God and man at first, is dissolved, or untyed, or that the matter and forme of the Covenant of works is separated to a Beleever, so that the law of the ten Commandements, doth neither promise eternall life, nor threaten eternall death to a beleever, upon condition of his obedience, or disobedience to it: neither doth a be-

beleever, as he is a beleever either hope for eternall life, or feare eternall death, upon any such tearmes; no, *we may assure ourselves, that whatsoever the Law saith on any such tearmes, it saith to them who are under the Law: But beleevers, are not under the Law, but under grace*: and so have escaped eternall death, and obtained eternall life, only by faith in Jesus Christ; *For by him all that beleeve are justified from all things from which they could not be justified by the Law of Moses. For God so loved the world, that hee gave his only begotten Son, that whosoever beleeveth in him, should not perish, but have everlasting life.* And this is that Covenant of Grace, which as I told you was made with the Fathers by way of promise, and so but darkly, but now the fullnesse of time being come, it was more fully opened and promulgated.

Rom.3.19.

Rom.6.14

Act.13.39.

Joh.3.16.

Ant. Well Sir, you have made it evident and plain, that Christ hath delivered all beleevers from the Law, as it is the Covenant of works, and that therefore they have nothing at all to doe with it.

Evan. No indeed, none of Christs are to have any thing to do with the Covenant of works, but Christ onely, for, although in the making of the Covenant of works, at first, God was one party, and man another,

yet

yet in making it the second time, God was on both sides: God simply considered in his essence, was the party opposite to man, and God the second Person, having taken upon him to be incarnate and to work man redemption, was on mans side, and takes part with man, that he may reconcile him to God by bearing mans sins, and satisfying Gods Justice for them, and Christ payed God till he said, *He had enough he was fully satisfied, fully contented. This is my beloved Son, in whom I am well pleased*, yea God the Father was well pleased, and fully satisfied from all eternity by vertue of that covenant that was made betwixt them: and thereupon all Christs people were given to him in their election: *Thine they were*, saith Christ, *and thou gavest them me*, Joh. 17. 6. And again, saith he, *The Father loveth the Son and hath given all things into his hands*. Joh. 8. 35. That is, he hath intrusted him with the oeconomick, and actuall administration of that power in the Church, which orginally belonged unto himselfe, and hence it is, that Christ also saith, *The Father judgeth no man, but hath committed all judgement to his Son*, Joh. 5. 22. so that all the covenant that beleevers are to have regard unto for life and salvation is the free and gracious covenant that is betwixt Christ, or God in Christ and them,

Mat. 3. 17.

Ephes. 1. 4.

Reynolds Psal. 110. p. 7.

them, and in this Covenant there is not any condition or law to be performed on mans part, by himselfe; no, there is no more for him to doe, but onely to know and beleeve that Christ hath done all for him, wherefore my deare neighbour *Neophytus*, to turne my speech particularly to you, because I see you are in heavinesse, I beseech you be perswaded, that here you are to work nothing, here you are to doe nothing, here you are to render nothing unto God, but onely receive the treasure, which is Jesus Christ, and apprehend him in your heart by faith, although you be never so great a sinner, and so shall you obtain forgivenesse of sins, righteousnesse, and eternall happinesse, not as an agent, but as a patient; not by doing, but by receiving, nothing here cometh betwixt but faith only, apprehending Christ in the promise; this then is perfect righteousnesse, to hear nothing, to know nothing, to do nothing of the Law of works, but only to know and beleeve that Jesus Christ is now gone to the Father, and sitteth at his right hand, not as a Judge, *But is made unto you of God, wisdome, righteousnesse, sanctification and redemption*, wherefore, as *Paul* and *Silas* said to the Gaoler, so say I unto you, *Beleeve on the Lord Jesus Christ, and thou shalt be saved*. That is, be verily perswaded in

Luther on Gal. p. 69. 194.

2 Cor. 5. 21

Act. 16. 31

Definition of faith.

in your heart, that Christ Jesus is yours, and that you shall have life and salvation by him, that whatsoever Christ did for the redemption of mankinde, he did it for you.

Nic. But Sir, hath such a one as I, any warrant to beleeve in Christ?

Culverwell of Faith, p. 15.

Evan. I beseech you consider, that God the Father, as he is in the Son Jesus Christ, moved with nothing but with his free love to mankind lost, hath made a deed of gift and grant unto them all, that whosoever of them all shall beleeve in this his Son, shall not perish, but have eternall life. and hence it was, that Jesus Christ himselfe said unto his Disciples, *Matth.* 16. 15. *Go and preach the Gospel to every creature under Heaven.* that is, go and tell every man, without exception, that here is good newes for him, Christ is dead for him, and if hee will take him and accept of his Righteousnesse, hee shall have him. Therefore saith a Godly Writer, for as much as the holy Scripture speaketh to all in generall, none of us ought to distrust himselfe, but beleeve that it doth belong particularly to himselfe, and to the end that this point wherein lyeth and consisteth the whole mysterie of our holy Faith, may be understood the better, let us Put the case, that some good and holy King should cause a Proclamation to bee made

Joh. 3. 16.

D. Preston of faith. p. 8.

In a little book called the benefit of Christs death

through

through his whole kingdome by the sound of a Trumpet, that all Rebells and banished men, shall safely returne home to their houses, because that at the suite and desert of some deare friend of theirs, it hath pleased the King to pardon them, certainly none of these rebels ought to doubt but that he shal obtain true pardon for his rebellion, and so return home, and live under the shadow of that gracious King: even so our good King, the Lord of Heaven and Earth, hath for the obedience and desert of our good brother Jesus Christ, pardoned us all our sins, and made a proclamation throughout the whole world, that every one of us may safely returne to God in Jesus Christ, wherefore, *I beseech you, make no doubt of it, but draw neare with a true heart, in full assurance of faith.* Heb.10.22

Nev. O! but, Sir, in this similitude the case is not alike, for when an earthly King sendeth forth such a Proclamation, it may bee thought that hee doth indeed intend to pardon all, but it cannot bee thought that the King of heaven doth so, for doth not the Scripture say, that *some men are ordained before to condemnation*, and doth not Christ himselfe say, that *many are called, but few are chosen*, and therefore it may be I am one of them that are ordained to condemnation, Jude v. 4. Mat.22.14

and

and therefore, though I be called, I shall never be chosen, and so shall not be saved.

Evan. I beseech you to consider, that although some men be ordained to condemnation, yet so long as the Lord hath concealed their names and not set a marke of reprobation upon any man in particular; but offers the pardon generally to all, without having any respect either to election, or reprobation, surely it is great folly in any man to say it may be I am not elected, and therefore shall not have benefit by it, and therefore I will not accept of it nor come in, for it should rather move every man to give diligence *to make his calling and election sure* by beleeving it, for feare we come short of it, according to that of the *Apostle, Let us therefore feare, least a promise being left us of entring into his rest, any of us should seem to come short of it*: Wherefore I beseech you, doe not you say it may be I am not elected, and therefore I will not beleeve in Christ, but rather say, I do beleeve in Christ, and therefore I am sure I am elected, and check your own heart, for medling with Gods secrets, and prying into his hidden councell, and go no more beyond your bounds, as you have done in this point, for election and reprobation is a secret; and the Scripture tells us, *That secret things belong unto God, but those*

2 Pet. 1.10

Heb. 4.1

Poore doubting Christian p.59.

Deut 29. 29.

things

things that are revealed belong unto us: Now this is Gods revealed will, for indeed it is his expresse command, *That you should beleeve on the name of his Son, and it is his promise, that if you beleeve you shall not perish, but have everlasting life*: Wherefore you having so good a warrant as Gods command, and so good an incouragment as his promise, doe your duty, and by the doing thereof you may put it out of question, and be sure that you are one of Gods Elect: Say then, I beseech you, with a firme faith, the righteousnesse of Jesus Christ belongs to all that beleeve; but I beleeve and therefore it belongs to mee, yea, and say with *Paul*, *I live by faith in the Sonne of God who loved mee, and gave himselfe for mee*. Hee saw in mee (sayth *Luther* on the Text) nothing but wickednesse, going astray, and flying from him, yet this good Lord had mercy on mee, and of his meere mercy hee loved me; yea, so loved mee, that hee gave himselfe for mee, (who is this mee?) even I wretched and damnable sinner was so deerly beloved of the Sonne of God, that hee gave himselfe for mee, O print this word mee in your heart, and apply it to your owne selfe, not doubting but that you are one of those to whom this mee belongeth.

1 Joh.3.23

D. *Sibs* Souls conflict.p.92.

Gal.2.20.

Neo. But may such a vile and sinfull wretch as I am, be perswaded that God commands mee to believe, and that he hath made a promise to mee?

Evan. Why doe you make a question where there is none to be made? Goe, saith Christ, and preach the Gospell to every creature under Heaven, that is, goe tell every man without exception, whatsoever his sins be, whatsoever his rebellions bee, goe and tell him these glad tydings, that if hee will come in, I will accept of him, his sins shall be forgiven him, and he shall be saved, if he will come in, and take me, and receive me, I will bee his loving Husband, and he shall be mine own deare Spouse: Let me therefore say unto you in the words of the Apostle, *Now then, I as an Embassador for Christ, as though God did beseech you by me, I pray you in Christs stead, be ye reconciled unto God, for he hath made him to be sin for you, who knew no sin, that you might bee made the righteousnesse of God in him,*

D. Preston of love, p. 146.

2 Cor. 5. 20, 21.

Neo. But do you say, Sir, that if I beleeve, I shall be espoused unto Christ?

Evan. Yea, indeed shall you, for faith coupleth the soule with Christ, even as the Spouse with her Husband, by which means Christ and the Soule are made one: for as in corporall marriage, Man and Wife are made

Rouse mystical marriage, p. 10

made one flesh, even so in this spiritualll and mysticall Marriage, Christ and his Spouse are made one spirit, and this Marriage of all others is most perfect and absolutely accomplished between them; for the Marriage between man and wife, is but a slender figure of this union, wherefore, I beseech you to beleeve it, and then you shall be sure to enjoy it. *Luther christian liber. p. 21.*

Neo. But Sir, if *David* said, *seemeth it to you a light thing to be an earthly Kings Son-in law, seeing that I am a poor man and lightly esteemed*: then surely I have much more cause to say, seemeth it to you a light thing to be a Heavenly Kings Daughter-in-law, seeing that I am such a poor sinfull wretch: surely, Sir, I cannot bee perswaded to believe it. 1 Sam. 18. 25.

Evan. Alas man, how much are you mistaken, for you look upon God and upon your selfe, with the eye of reason, and so as standing in relation to each other, according to the tenour of the Covenant of Works, whereas you being now in the case of Justification & reconciliation, you are to look both upon God and upon your selfe, with the eye of faith, and so standing in relation, to each other, according to the tenour of the Covenant of Grace: for saith the Apostle, *God was in Christ, reconciling the world* 2 Cor. 5. 19

unto himselfe, not imputing their sinnes unto them, as if he had said, because as God stands in relation to man, according to the tenour of the covenant of Workes, and so out of Christ, hee could not without prejudice to his Justice bee reconciled unto them, nor have any thing to doe with them otherwise than in wrath and indignation; therefore, to the intent, that justice and Mercie might meet together, and Righteousnesse and Peace might imbrace each other, and so GOD stand in relation to man, according to the tenour of the covenant of Grace, hee put himselfe into his Sonne Jesus Christ, and shrowded himselfe there, that so hee might speake Peace to his people. Sweetly saith *Luther*, Because the nature of GOD was otherwise higher than that wee are able to attaine unto it; therefore hath hee humbled himselfe to us, and taken our nature upon him, and so put himselfe into Christ, here he looketh for us, here hee will receive us, and he that seeketh him here shall find him: *This*, saith GOD the Father, *is my well-beloved Sonne, in whom I am well pleased*, *Matth.* 3. 17. whereupon the same *Luther* saith in another place, We must not think and perswade our selves, that this voice came from Heaven for Christs owne sake, but for our sakes, even as Christ him-

Chos. ser. p. 299.

Chos. ser. p. 31, 32, 33.

himselfe saith, *John* 12. 30. *This voice came not because of mee, but for your sakes*, the truth is, Christ had no need that it should be said unto him, This is my wellbeloved Sonne; he knew that from all eternity, and that he should still so remaine, though these words had not beene spoken from Heaven; therefore by these words, God the Father in Christ his Sonne, cheereth the hearts of poore sinners, and greatly delighteth them with singular comfort and heavenly sweetnesse, assuring them, that whosoever is married unto Christ, and so in him by Faith, he is as acceptable to GOD the Father, as Christ himselfe, according to that of the Apostle, *Hee hath made us acceptable in his Beloved*, wherefore if you would bee acceptable to God, and be made his deare child, then by faith cleave unto his beloved Sonne Christ, and hang about his neck, yea, and creep into his bosome, and so shall the love and favour of GOD be as deeply insinuated into you, as it is into Christ himselfe, and so shall God the Father, together with his beloved Sonne; wholly possesse you, and be possessed of you, and so God, and Christ, and you shall become one entire thing, according to Christs Prayer, *That they may bee one in us, as thou and I are one*, and by this meanes may you have sufficient ground

Ephes, 1.6.

Job. 11.22

uther on Gal. p. 17. and warrant to say (in the matter of reconciliation with God at any time, whensoever you are disputing with your selfe, how God is to be found that justifieth and saveth sinners) I know no other God, neither will I know any other God besides this God that came down from heaven, and cloathed himself with my flesh, unto whom all power is given, both in heaven and in earth, who is my Judge, *For the Father judgeth no man, but hath committed all judgement to the Sonne*, so that Christ may doe with mee whatsoever him liketh, and determine of mee according to his own minde, and I am sure hee hath said, *Hee came not to judge the world, but to save the world*, and therefore I doe beleeve that he will save me.

Joh. 5. 22.

Joh. 12. 17.

Nec. Indeed, Sir, if I were so holy and so righteous as some men are, and had such power over my sins & corruptions as some men have, then I could easily beleeve it; but (alas) I am so sinfull and so unworthy a wretch, that I dare not presume to beleeve that Christ will accept of me so as to justifie and save me.

Evan. Alas man, in thus saying you doe seem to contradict and gainsay, both the Apostle *Paul*, & our Lord Jesus Christ himself, and that against your owne soule: for whereas the Apostle *Paul* saith, *That Christ*

Jesus came into the world to save sinners, and doth justifie the ungodly, why, you seem to hold, and doe in effect say, that Christ Jesus came into the world to save the righteous, and to justifie the godly. and whereas our Saviour saith, *The whole need not the Physitian, but the sick, and that he came not to call the righteous, but sinners to repentance:* Why, you seem to hold, and doe in effect say, That the sick need not the Physitian, but the whole, and that he came not to call sinners, but the righteous to repentance: And indeed, in so saying, you seem to conceive, that Christs Spouse must be purified, washed, and cleansed from al her filthinesse, and adorned with a rich Robe of Righteousnesse, before hee will accept of her, whereas he himself saith unto her; *As for thy Nativity, in the day that thou wast born, thy navell was not cut, neither wast thou washed with water to supple thee, thou wast not swadled at all, nor salted at all, no eye pitied thee to do any of these things unto thee but when I passed by thee, and looked upon thee, behold thy time was a time of love: And I spread my skirt over thee, and covered thy nakednesse, yea, and I sware unto thee, and entred into covenant with thee, & thou becamest mine: And I will marry thee unto mee for ever, yea, I will marry thee unto mee in Righteousnesse, and in Judgement, and in mercy and compassion.*

1 Tim. 1. 15. Rom. 4. 5. Mat. 9. 12. Ezek. 16. 4 Ver. 5. Ver. 8. Hos. 2. 19.

Wherefore, I beseech you, revoke this your erroneous opinion, and contradict the word of truth no longer, but conclude for a certainty, that it is not the righteous and godly man, but the sinful and ungodly man, that Christ came to call, justifie and save; so that if you were a righteous and godly man you were neither capable of calling, justifying, or saving by Christ; but being a sinfull and ungodly man, I will be bold to say unto you, as the people said unto blind *Bartime, Be of good comfort, arise, hee calleth thee,*
Mat. 10. 49 and will justifie and save thee: go then unto him I beseech you, and if he come and meet you (as his manner is) then doe not you unadvisedly say with *Peter, Depart from mee, for I am a sinful man, O Lord.* But say in plain
Luk. 5. 8. termes, O come unto me for I am a sinfull man, O Lord, yea go on further, and say as *Luther* bids you; Most gracious Jesus, and sweet Christ, I am a miserable poore sinner, and therefore do judge my selfe unworthy of thy grace; but yet I having learned from thy Word, that thy salvation belongeth to
Chos. ser. p. 87. such a one, therefore do I come unto thee to claime that right, which through thy gracious promise belongeth unto me: assure your self man, that Jesus Christ requires no portion with his Spouse, no verily, he requires nothing with her but meere poverty,

the

the rich he sends empty away; but the poore are by him enriched, and indeed, saith *Luther*, the more miserable, sinfull and distressed a man doth feel himself, and judge himselfe to be, the more willing is Christ to receive him, and relieve him; so that saith he, in judging thy selfe unworthy, thou doest therby become truly worthy, and so indeed hast gotten a greater occasion of comming to him: wherefore then in the words of the Apostle, *I doe exhort and beseech you to come boldly unto the Throne of grace, that you may obtaine Mercy and finde Grace to helpe in time of need.*

Luk. 1. 57.

Thos. ser. p. 85.

Heb. 4. 6.

Neo. But truely Sir, my heart doth as it were tremble within mee, to thinke of coming to Christ after such a bold manner; and surely, sir, if I should so come unto him, it would argue much pride and presumption in me.

Evan. Indeed, if you should be encouraged to come unto Christ, & to speak thus unto him, because of any godlinesse, righteousnes, or worthinesse that you do conceive to be in you; that I confesse were proud presumptió in you; but to come to *Christ* by believing that he will accept of you, justifie & save you freely by his grace, according to his gracious promise, this is neither pride nor presumption: for Christ having tendred and offer-

poore doubting Christian, p.18,

offered it to you freely, beleeve it man, it is true humility of heart to take what Christ, offereth you.

Nom. But by your favour Sir I pray you give me leave to speak a word by the way, I know my neighbour *Neophytus* it may be better than you doe, yet doe I not intend to charge him with any sin otherwise then by way of supposition, as thus, suppose he hath been guilty of the committing of grosse and grevious sins, will Christ accept of him, and justifie and save him for all that?

Evan. Yea indeed, for there is no limitation of Gods grace in Jesus Christ except the sin against the Holy-Ghost; *Christ stands at the doore and knocks*, *Rev.* 3. 20 And if any murdering *Manasses*, or any persecuting and blaspheming *Saul*, or any adulterous *Mary Magdalen* will open unto him, he will come in and bring comfort with him, and will sup with him: lee[illegible] from one end of the heavens to the other saith Evangelical *Hooker*, turn all the Bible over, and see if the words of Christ be not true, *Him that commeth unto me, I will in no wise cast out*, *Joh.* 6. 37.

1 Tim. 1. 13.

poore doub. p.132.

Nom. Why then, Sir it seemes you hold that the vilest sinner in the world ought not to be discouraged from coming unto Christ, and beleeving in him, by reason of his sins.

Evan. Surely, if Christ came into the world

to seek, and call, and save sinners, and to justifie the ungodly, as you have heard; and if the more sinfull, miserable, and distressed a man doth judge himselfe to bee, the more willing Christ is to receive him and releive him, then I see no reason why the vilest sinner should bee discouraged from beleeving on the name of Jesus Christ by reason of his sinnes, nay, let me say more, the greater any mans sinnes are, either in number or nature, the more hast he should make to come unto Christ, and to say with *David*, *For thy Name sake, O Lord, pardon mine iniquity, for it is great.* Psal.25.11

Ant. Surely, Sir, if my friend *Neophytus* did rightly consider these things, and were assuredly perswaded of the truth of them, me thinks, hee should not be so backward from coming to Christ by believing on his name as he is, for if the greatnesse of his sins should be so far from hindring his coming to Christ, that they should further his coming, then I know not what should hinder him.

Evan. You speak very truly indeed, and therefore, I beseech you, Neighbour *Neophytus*, consider seriously of it, and neither let your own accusing conscience, nor satan the accuser of the brethren, hinder you any longer from Christ: for, what though they should

should accuse you of pride, infidelity, coveteousnesse, lust, anger, envy, and hypocrisie; yea, what though they should accuse you of whoredome, theft, drunkennesse, and many the like; yet do what they can, they can make no worse a man of you then a sinner, or the chiefe of sinners, or an ungodly person, and so consequently such a one as Christ came to justifie and save. So that in very deed if you do rightly consider of it, they doe you more good then hurt by their accusations: And therefore I beseech you, in all such cases or conflicts, take the counsell of *Luther*, who saith, when thy conscience is throughly afraid with the remembrance of thy sins past, and the devill assaileth thee with great violence, going about to overwhelme thee with heaps, floods, and whole seas of sins to terrifie thee, and to draw thee from Christ; then arme thy self with such sentences as these: Christ the Son of God was given, not for the holy, righteous, worthy, and such as were his friends, but for the wicked sinners, for the unworthy, and for his enemies; wherfore if the Devill say thou art a sinner, and therefore must be damned, then answer thou and say, because thou sayest I am a sinner, therefore will I be righteous, and saved; and if he reply, nay sinners must be damned, then answer thou and say, no, for I flie to Christ

On Gal. p. 20. 21.

Christ, who hath given himself for my sins, and therefore Sathan, in that thou sayest I am a sinner, thou givest me armour & weapons against thy selfe, that with thine own sword I may cut thy throat, and tread thee under my feet. and thus you see it is the counsell of *Luther*, that your sinnes should rather drive you to Christ, then keepe you from him.

Nom. But Sir, suppose hee hath not as yet truely repented for his many and great sinnes, hath hee any warrant to come unto Christ by beleeving, till he hath done so?

Evan. I tell you truely that whatsoever a man is, or whatsoever he hath done, or not done, he hath warrant enough to come unto Christ by beleeving if hee can, for Christ makes a generall Proclamation, saying, *Ho, every one that thirsteth come ye to the waters, and he that hath no money come buy and eat, yea come buy Wine and Milke without Money and without price.* This you see is the condition, buy wine and milk, (that is, grace and salvation) without money, that is without any sufficiency of your own, only incline your eare and heare, and your souls shall live, yea, live by hearing that Christ will make an everlasting covenant with you, even the sure mercies of *David.* Isa. 55. 1.

Hooker, poore doubting Christian, p. 151, *Cornwell* on Gos. repen. p. 21

Nom. But yet sir, you see that Christ requires

quires a thirsting before a man come unto him, the which I conceive cannot be without true repentance.

Evan. In the last Chapter of the *Revelation*, and the 17. *ver.* Christ makes the same generall Proclamation, saying, *Let him that is a thirst come*; And, as if the holy Ghost had so long since answered the same objection that yours is, it followeth in the next words *And whosoever wil, let him take of the waters of life freely, even without thirsting if he will, for him that cometh unto me I will in no wise cast out.* Joh. 6. 37. But because it seems you conceive he ought to repent before he beleeve; I pray tell me what you do conceive repentance to be, or wherein doth it consist.

Nom. Why I do conceive that repentance consists in a mans humbling of himselfe before God, and sorrowing and grieving for offending him by his sins, and in turning from them all, to the Lord.

Evan. And would you have a man to do all this truely before he come to Christ by beleeving.

Nom. Yea indeed, I think it is very meet he should.

Evan. Why then I tell you truely, you would have him to do that which is impossible, for first of all, godly humiliation in true penitentiaries, proceeds from the love

Treat. of repen p. 38.

of

of God their good Father, & so from the sin-
ned of that sin which hath displeased him,
and this cannot be without faith.

Secondly, sorrow and griefe for displea-
sing God by sin; necessarily argue the love
of God, and it is impossible we should ever
love God, till by faith we know our selves
loved of God. Ibid. p. 8. 9.

Thirdly, no man can turn to God, except
he be first turned of God, and after he is tur-
ned he repents, so *Ephraim* saith, *after I was*
converted, I repented, Jer. 31. 19. The truth
is, a repentant sinner first beleeves that God
will doe that which hee promiseth, name-
ly pardon his sin, and take away his iniqui-
ty, then he resteth in the hope of it; and
from that and for it he leaves sin, and will
forsake his old course, because it is displea-
sing to God, and will do that which is plea-
sing and acceptable to him; so that first of
all Gods favour is apprehended, and remis-
sion of sins beleeved, then upon that cometh
alteration of life and conversation. Stock of repen p. 20. Ibid. p. 21.

Nom. But sir, as I conceive the Scripture
holds forth, that the Lord hath appointed
repentance to goe before faith, for is it not
said, *Mar.* 1. 15. Repent, and Beleeve the
Gospel?

Evan. To the intent, that you may have
a true and satisfactory answer, to this your
ob-

objection, I would pray you to consider two things.

Last anno. on Mat. 3. 2 First, that the word repent, in the originall, signifies a change of our mindes from false waies to the right, and of our hearts from evill to good; as that son in the Gospel, said he would not go work in his fathers vineyard, yet afterwards saith the Text *he repented* and went, that is, he changed his mind and went.

Mat. 21. 29 Secondly, that in those dayes when *John* the *Baptist*, and our Saviour preached, their hearers were most of them erroneous in their minds and judgements, for they being leavened with the doctrin of the pharises & Sadducees, of the which our Saviour *bad his*

Mat. 16. 6. 12. *Disciples to take heed and beware*; The most of them were of opinion, that the *Messiah* whom they looked for, should bee some great & mighty Monarch who should deliver them from their temporall bondage, as I shewed before, and many of them were of the opinion of the Pharisees, who held, that as an outward conformity to the letter of the Law, was sufficient to gaine favour and estimation from men, so was it sufficient for their justification, and acceptation before God, and so consequently to bring them to heaven and eternall happiness; And

Mat. 23. 14 therfore for these ends they were very dili-

gent

gent in fasting and prayer, And were very carefull to pay Tythes of *Mint*, and *Annise*, and *Cummen*, and yet did omit the weighti-er matters of the law; as judgment, mercy, faith and the love of God, and so as our Saviour told them, they made cleane the outside of the cup and of the platter, but within they were full of extortion and excesse.

Luk. 18. 12
Mat. 23. 23.
Luk. 11. 42.
Mat. 23. 25.

And divers of them were of the opinion of the Sadduces, who held that there was no Resurrection, neither Angell nor Spirit, and so had all their hopes and comfort in the things of this life, not beleeving any other.

Act. 23. 8.

Now our Saviour preaching to these people said, *the time is fullfilled and the Kingdome of God is at hand, repent ye and beleeve the Gospel*; As if he had said, the time set by the Prophets for the manifestation of the *Messiah* is fully come, and his kingdome which is a spiritual and heavenly kingdom is at hand therefore change your mindes from false wayes to right, and your hearts from evill to good, and do not any longer imagine that the *Messiah*, you looke for, shall bee one that shall save and deliver you from your temporall enimies but from your spiritualll, that is from your sins and from the wrath of God, and from eternall damnation; and therefore put your confidence no longer in your own righteousnesse, though you walke never so

exactly according to the letter of the Law; but beleeve the glad tidings that is now brought unto you, to wit, that this *Messiah* shall save you from sinne, wrath, death, the devill, and hell, and bring you to eternall life and glory: neither let any of you any longer imagine that there is to be no Resurrection of the dead, and so have your hopes only in this life; but beleeve these glad tidings that are now brought unto you concerning the *Messiah*, and he shall raise you up at the last day, and give you an eternall life. Now with submission to better judgements, I do conceive that if there bee in the booke of God any repentance exhorted unto, before faith in Christ, or if any repentance goe either in order of nature or time, before faith in Christ, it is onely such a like Repentance as this.

Nom. But, Sir, do you think that there is such a like repentance that goes before faith in Christ in men now a dayes.

Evan. Yea indeed I think there is, as for example, when a prophane sensuall man who lives as though with the Sadduces, hee did not beleeve any resurrection of the dead neither hell nor heaven, is convinced in his conscience that if he go on in making a god of his belly, and in minding onely earthly things, his end shall be damnation; sometimes

times such a man doth thereupon change his mind; and of a prophane man becomes a strict Pharisee, or as some call them a legall professor: But being convinced that all his owne righteousnesse will availe him nothing in the case of Justification, and that it is only the righteousnes of Jesus Christ that is available in that case, then hee changeth his mind, and with the Apostle, *desires to be found in Christ, not having his own righteousnesse which is of the Law, but that which is through the faith of Christ, even the righteousnesse which is of God through faith*; now I conceive that a man that doth thus, he changeth his mind from false wayes to the right way, and his heart from evill to good, and so consequently doth truly repent. phil. 3.9.

Nom. But, Sir, do not you hold, that although repentance according to my definition, goes not before faith in Christ, yet it followes after.

Evan. Yea indeed, I hold that although it goe not before as an *antecedent of faith*, yet it followes as a consequent; for when a man beleeves the love of God to him in Christ, then he loves God because hee loved him first, and that love constraines him to humble himselfe at the Lords foot-stoole, and to acknowledge himself to be *lesse then the least of all his mercyes*, yea and then will he *remember*

Ezek. 36. 31. *ber his own evill wayes, and his doings that were not good, and will loath himselfe in his own sight for his iniquities, and for his abominations*; yea
2 cor. 7. 1. and then will he also *cleanse himselfe from all filthines of flesh and spirit, perfecting holinesse in*
psal. 119. 6. *the feare of God, having respect unto all Gods Commandements.*

Nom. Well, Sir, I am answered,

Neo. And truly Sir, you have so declared and set forth Christs disposition towards poor sinners, and so answered all my doubts and objections, that I am now verily perswaded that Christ is willing to entertaine me, and surely I am willing to come unto him, and receive him, but alas, I want power.

Evan. But tell me truly, are you resolved to put forth all your power to beleeve, and so to take Christ?

Neo. Truly, Sir, me thinks, my resolution is much like the resolution of the foure Le-
2 Kin. 17. 4. pers which *sat at the gate of Samaria, for as they said, if we enter into the City the famine is in the City, and we shall die there; and if we sit still here wee dye also: now therefore let us fall into the hands of the Assirians, if they save us, we shall live, and if they kill us we shall but dye:* Even so say I in mine heart, if I go backe to the covenant of workes to seek justification thereby, I shall die there; and if I sit still

and

and seeke it no way, I shall die also: now therefore, though I bee somewhat fearfull, yet I am resolved to go unto Christ, and if I perish, I perish.

Evan. Why, now I tell you the match is made, Christ is yours, and you are his; this day is salvation come to your house, (your soule I meane) for what though you have not that power to come so fast to Christ, and to lay such firme hold on him as you desire; yet comming with such a resolution to take Christ, as you do, you need not care for power to do it in as much as Christ will enable you to do it, for is it not said, *Joh.* 1. 12. *But as many as received him, to them hee gave power to become the sonnes of God, even to them that beleeve on his Name*? O therfore I beseech you, stand no longer disputing, but be peremptory and resolute in your faith, and in casting your selfe upon God in Christ for mercy, and let the issue be what it will: yet let me tell you to your comfort, that such a resolution shall never go to hell: nay I will say more, if any soule have room in heaven such a soule shall? for God cannot find in his heart to damn such a one, I might then with as much true confidence say unto you as faithfull *John Carelesse* said to godly *John Bradford*, Hearken O Heavens, and thou O Earth give eare, and beare mee witnesse at

Goodw. child of light pag. 196. 199.

In a letter to him.

the great day that I doe heare faithfully and truly the Lords message unto his deare servant and singularly beloved *John Bradford*, saying, *John Bradford*, thou man so specially beloved of God, I do pronounce and testifie unto thee in the Word and Name of the Lord *Jehovah*, that all thy sinnes whatsoever they be, though never so many, grievous, or great, be fully and freely pardoned, released and forgiven thee, by the mercy of God in Jesus Christ; thy only Lord and sweet Saviour, in whom thou doest undoubtedly beleeve: as truly as the Lord liveth, he will not have thee die the death, but hath verily purposed, determined and decreed, that thou shalt live with him for ever.

Neo. O, sir, if I have as good warrant to apply this saying to my self, as sweet Mr. *Bradford* had to himself, then am I a happy man.

Evan. I tell you from Christ, and under the hand of the spirit, that your person is accepted, your sins are done away, and you shall be saved: and if an Angell from Heaven should tel you otherwise, let him be accursed: therefore you may (without doubt) conclude that you are a happy man: *For by meanes of this your matching with Christ, you are become one with him, and one in him, you dwell in him, and hee in you, hee is your wilbeloved, and you are his*: so that the marriage union

Hooker, Poore doubt, chr. p. 51.

1 Joh. 4. 13

cant. 2. 16.

union betwixt Christ and you, is more then a bare notion, or apprehension of your mind for it is a speciall, spirituall and reall union; it is an union betwixt the nature of Christ, God and man, and you; it is a knitting and closing, not only of your apprehension with a Saviour, but also of your soule with a Saviour, whence it must needs follow, that you cannot be damned, except Christ be damn'd with you; neither can Christ be saved, except you be saved with him. And as by meanes of corporall marriage all things become common betwixt man and wife, even so, by meanes of this spirituall marriage, all things become common betwixt Christ and you; for when Christ hath maried his spouse unto himselfe, hee passeth over all his estate unto her, so that whatsoever Christ is or hath, you may boldly challeng as your own, *He is made unto you of God wisdom, righteousnesse, sanctification and redemption*: and surely by vertue of this neer union it is, that as Christ is called the Lord our righteousnesse, *Jer.* 23. 6. even so is the Church called the Lord our righteousnesse, *Jer.* 35. 6. I tell you man you may by vertue of this union boldly take unto your selfe as your own, Christs watching, abstinence, travels, prayers, persecutions, and slanders, yea, his teares, his sweat, his blood, and all that ever he did and

Hooker Souls union, p 6, 7, 9, 10.

Tyndall par. wick. mam. p. 75

1 Cor 1. 30

Bernard. Ochine. ser.

suffered in the space of Three and Thirty yeares, with his Passion, Death, Buriall Resurrection, and Ascention, for they are all yours; and as Christ passeth over all his estate unto his Spouse, so doth he require that she should passe over all unto him: wherefore, you being now married unto Christ, you must give al that you have of your own unto him, & truly you have nothing of your owne but sin, and therefore you must give him that; I beseech you then say unto Christ with bold confidence, I give to thee my deare Husband, my unbeleefe, my mistrust, my pride, my arrogancy, my ambition, my wrath and anger, my envie, my covetousnesse, my evill thoughts, affections and desires, I make one bundle of these, and all my other offences, and give them unto thee; *And thus was Christ made sin for us that knew no sin, that we might be made the righteousnesse of God in him.* Now then saith *Lutier*, let us compare these things together, and we shall find inestimable treasure, Christ is full of all grace, life, and saving health, and the soule is fraught full of all sin, death and damnation, but let faith come betwixt these two, and it shal come to passe that Christ shal be laden with sin, death and hell, and unto the soule shall be imputed grace, life, and salvation, who then (saith he) is able to value the roy-

Bernardine Ochine in his ser how a chr. must make his last will.

2 Cor. 5. 21

Christ. lib. p 21. 22.

royalty of this marriage accordingly? who is able to comprehend the glorious riches of this grace, where this rich and righteous husband Christ doth take unto wife this poore and wicked harlot, Redeeming her from all evils, & garnishing her with all his own jewels, so that you (as the same *Luther* saith) through the assurednesse of your faith in Christ your husband, are delivered from all sins, made safe from death guarded from hell, and endowed with everlasting righteousnesse, life and saving health of this your husband Christ, and therefore you are now under the covenant of grace, and freed from the law as it is the covenant of workes, for (as Mr. *Ball* truly saith) at one and the same time, a man cannot be under the covenant of works, and the covenant of grace.

Pag. 25.

On the new coven, Pag. 15.

Neo. Sir, I doe not yet well know how to conceive of this freedome from the Law, as it is the covenant of works, and therfore I pray you make it as plain to me as you can.

Evan. For the true and clear understanding of this point, you are to consider, that when Jesus Christ the second *Adam*, had in the behalfe of his chosen, perfectly fulfilled the Law, as it is the covenant of works, divine Justice delivered that bond in to Christ, *who utterly cancelled that handwriting*, so that none of his chosen were to have any more

Col. 2. 14.

more to do with it, nor it with them, and now you by your beleeving in Christ, having manifested, *that you are in Who was chosen in him, before the foundation of the world*: his fulfilling of that covenant, and
Eph. 4. cancelling that hand writing, is imputed un to you, and so you are acquitted and absolved from al your transgressions against that covenant, either past, present, or to come, and so you are justified, as the Apostle saith
Rom. 3. 24 *Freely by his grace, through the redemption that is in Jesus Christ.*

Ant. I pray you sir, give me leave to speak a word by the way, was not he justified before this time?

Eva. If he did not believe in Christ before this time, as I conceive he did not, then certainly he was not justified before this time.

Ant. But, Sir, you know, as the Apostle saith, *It is God that justifieth*, and God is eternall, and as you have shewed, Christ may bee said to have fulfilled the covenant of works from all eternity, and if he be Christs now, then was he Christs from all eternity, and therefore, as I conceive, hee was justified from all eternity.

Eva. Indeed God is from all eternity, and in respect of Gods accepting of Christs undertaking to fulfil the covenant of works he fulfilled it from all eternity, and in respect

spect of Gods electing of him, he was Christs from all eternity, and therfore it is true in respect of Gods decree: he was justified from all eternity, and he was justified meritoriously in the death & resurrection of Christ; but yet he was not justified actually till he did actually believe in Christ, for saith the Apostle, *By him all that believe are justified*; so that in the act of justifying, faith and Christ must have a mutuall relation & must alwaies concurre and meet together; faith as the action which apprehendeth, & Christ the object which is apprehended, for neither doth Christ justifie without faith, neither doth faith, except it be in Christ.

Boul. true. bou. *p.*289

Act. 13.39

M. I. Fox upon election.

Ant. Truely sir, you have indifferently well satisfied me in this point, and surely I like it marvellous well that you conclude no faith justifieth, but that whose object is Christ.

Evan The very truth is, though a man believe that GOD is merciffull and true of his promise and that he hath his elect number from the begining, and that he himselfe is one of that number, yet if this faith do not eye Christ, if it be not in God as he is in Christ, it will not serve turn, for God cannot be comfortably thought upon out of Christ our Mediator; for if we find not God in Christ, saith *Calvin*, salvation cannot bee

D. Sibs Souls conflict. *p.*55. Inst. *p.*155

known: wherfore, neighbour *Neophitus*, I will say unto you as sweet Master *Bradford* said unto a gentlewoman in your case. Thus then if you would be quiet and certaine in conscience, then let your faith burst forth through all things, not onely that you have within you, but also whatsoever is in heaven, earth, and hell, and never rest untill it come to Christ crucified, and the eternall sweete mercy and goodnesse of God in Christ.

Neo. But Sir, I am not satisfied concerning the point you touched before, and therfore I pray you proceed to shew mee how far forth I am delivered from the Law as it is the covenant of works.

Evan. Truly, as it is the covenant of works, you are wholly and altogether delivered and set free from it, you are dead to it, and it is dead to you, and if it be dead to you then it can do you neither good nor hurt: and if you be dead to it, you can expect neither good nor hurt from it: consider man, I pray you, that as I said before, you are now under another covenant, to wit, the covenant of grace, and you cannot be under two covenants at once, neither wholy nor partly; and therfore as before you believed you were wholly under the covenant of works, as *Adam* left both you and all his posterity

posterity after his fall, so now since you have believed you are wholy under the covenant of grace: Assure your selfe then, that no Minister or Preacher of Gods word hath any warrant to say unto you hereafter, either do this and this duty contained in the Law, and avoid this and this sin forbidden in the law, and God will justifie thee and save thy soule, or doe it not and hee will condemne thee, and damne thee: no, no, you are now set free, both from the commanding and condemning power of the covenant of works, so that I will say unto you, as the Apostle saith unto the believing Hebrews, *You are not come to Mount Sinai, that might not bee touched, and that burned with fire, nor unto blacknesse and darknesse, and tempests, but you are come unto Mount Sion, the City of the living God, and to Jesus the Mediator of the New Covenant*, so that (to speak with holy reverence) God cannot by vertue of the Covenant of works, either require of you any obedience, or punish you for any disobedience, no, he cannot by vertue of that covenant so much as threaten you, or give you an angry word, or shew you an angry look; for indeed he can see no sin in you as a transgression of that covenant for saith the Apostle, *where there is no Law, there is no transgression*. And therefore though hereafter

Heb. 12 18 22, 24.

Rom. 4. 15

hereafter you do through frailty transgresse any of all the ten Commandements, yet do you not thereby transgresse the covenant of works, there is no such covenant now betwixt God and you, and therefore though you shal hereafter heare such a voice as this, if thou wilt be saved, keepe the commandements, or *cursed is every one that continueth not in all things which are written in the booke of the Law to doe them*, nay, though you heare the voice of thunder, and a fearefull noyse, nay, though you see blacknesse and darknesse, and feele a great tempest, that is to say, though you heare us that are Preachers, according to our commission, *lift up our voyce like a Trumpet, in threatning hell and damnation to sinners, and transgressors of the Law*, though these be the wordes of God, yet are you not to thinke that they are spoken to you, no, no, the Apostle assures you, *that there is no condemnation to them that are in Christ Jesus*: beleeve it man, God never threatens eternall death, after he hath once given to a man eternall life: nay the truth is, God never speaks to a beleever out of Christ, and in Christ hee speakes not a word in the terms of the covenant of works and if the Law of it selfe should presume to come into your conscience, and say herein, and herein thou hast transgressed & broken

Isai. 58. 1

Rom. 8. 1.

me,

me, and therfore thou oweſt ſo much, and ſo much to divine juſtice which muſt be ſatiſfied, or elſe I will take hold on thee: then anſwer you and ſay, O Law, be it knowne unto thee that I am now maried unto Chriſt and ſo I am under covert, and therefore if thou charge mee with any debt, thou muſt enter thine action againſt my husband Chriſt, for the wife is not ſuable at the Law, but the husband: But the truth is, I through him am dead to thee, O Law, and thou art dead to mee, and therefore juſtice hath nothing to doe with mee, for it judgeth according to the Law. And if it yet reply and ſay, I, but good works muſt be done, and the Commandements muſt be kept if thou wilt obtaine ſalvation: Then anſwer you and ſay, I am already ſaved before thou cameſt, therefore I have no need of thy preſence, for in Chriſt I have all things at once, neither need I any thing more that is neceſſary to ſalvation, hee is my righteouſneſſe, my treaſure, and my worke: I confeſſe, O Law, that I am neither godly nor righteous, but yet this I am ſure of, that he is godly and righteous for mee and to tell thee the truth, O Law, I am now with him in the bridechamber, where it maketh no matter what I am, or what I have done, but what Chriſt my ſweet husband is, hath done, and doth for

Greenhams afflicted conſc. p.70

Ber. Ochine in his ſermon how to anſ. before the judgm. ſeat

Luthers Choſ. ſer, p.99. 100. 101.

Choſ. ſer. p.42,99.

for me, and therefore leave off Law to dispute with me; for by faith I apprehend him who hath apprehended me, and put me into his bosome, wherfore I will be bold to bid *Moses* with his Tables, and all Lawyers with their Bookes, and all men with their Works hold their peace and give place, soe that I say unto thee, O Law, be gon, and if it will not be gone, then thrust it out by force, saith *Luther*,

And if sin offer to take hold of you, as *David* said his did on him, *Psal*:40.14. then say you unto it, thy strength, O. sin is the Law. 1.*Cor*.15.56. *And the Law is dead to mee*: soe that, O sin, thy strength is gon, and therefore be sure thou shalt never be able to prevaile against mee, nor doe mee any hurt at all.

And if Sathan take you by the throat, and by violence draw you before Gods judgment seat, then call to your husband Christ and say, Lord, I suffer violence, make answer for mee and helpe mee, and by his helpe you shall be enabled to plead for your selfe after this manner: O God, the Father, I am thy Son Christs, thou gavest me unto him, and thou hast given unto him all power both in heaven and in earth, and hast committed all judgment to him, and therefore I will stand to his judgment, who saith, *He came not to*

judge

judge the World but to save it, and therefore he will save me according to his office, and if the Jury should bring in their verdict that they have found you guilty, then speake to the Judge, and say in case any must be condemned for my transgressions, it must needs be Christ, and not I, for albeit I have committed them, yet hee hath undertaken and bound himself to answer for them, and that by the consent and good wil of God his Father, and indeed hee hath fully satisfied for them, and if all this will not serve the turne to acquit you, then adde moreover and say; As a woman that is conceived with childe, must not suffer death because of the childe that is within her: no more must I because I have conceived Christ in my heart, though I had committed all the sinnes in the world. And if death creep upon you, and attempt to devoure you, then say, thy sting O death is sin, and Christ my husband hath fully vanquished sinne, and so deprived thee of thy sting, and therefore do I not feare any hurt that thou, O death, canst do unto mee! And thus you may triumph, with the apostle, saying, *Thanks be to God, who hath given me victory through our Lord Jesus Christ.* And thus have I also declared unto you how Christ in the fulnes of time, performed that which God before all time purposed, and in

Bernard. Ochine. ser. of predest.

1 Cor. 15. 56, 57.

time promised, touching the helping and delivering of false mankind: and so have I also done with the law of faith.

Nom. Then Sir, I pray you proceed to speake of the Law of Christ, and first let us heare what the Law of Christ is?

Evan. The law of Christ in regard of substance and matter is al one with the Law of works, or covenant of works, which matter is scattered through the whole Bible, and summed up in the Decalogue, or Ten Commandements; commonly called the Morall Law; containing such things as are agreeable to the mind and will of God; to wit, piety towards God, charity towards our neighbour, and sobriety towards our selves; and therefore was it given of God to be a true and eternall rule of righteousnes, for all men of all Nations and at all times; so that Evangelical grace directs a man to no other obedience then that wherof the Law of the Ten Commandements is to be the rule.

Boult. true boun. p. 73

pag. 74.

Bastin cat. p. 9.

Reynolds use of the Law, p. 388

Nom. But yet, Sir, I conceive, that though (as you say) the Law of Christ in regard of substance and matter be all one with the Law of works, yet their formes do differ.

Eva. True indeed, for (as you have heard) the Law of workes speaketh on this wise, *doe this, and thou shalt live, and if thou doe it not, then thou shalt dye the death:* but the

Law

Law of Christ speaketh on this wise, *And when I passed by thee, and saw thee polluted in thine owne blood, I said unto thee when thou wast in thy blood, live; And whosoever liveth and beleeveth in mee shall never dye: Be ye therefore followers of God as deare children, and walke in love, as Christ hath loved us: And if ye love me keep my commandements: And if they break my Statutes, and keep not my Commandements, then will I visit their transgressions with a rod, & their iniquities with stripes: Nevertheless my loving kindnes will I not utterly take away from him, nor suffer my faithfulnes to fail.* Thus you see that both these Laws agree, in saying, (*do this*) but here is the difference. The one saith, (*do this and live*) and the other saith, (*live and do this*) the one saith, do this for life; the other saith, do this from life: The one saith, *If thou do it not, thou shalt dye*, the other saith, *If thou doe it not, I will chastise thee with the rod*, The one is to be delivered by God as he is a Creatour out of Christ, onely to such as are out of Christ; the other is to be delivered by God as he is a Redeemer in Christ, onely to such as are in Christ: Wherefore, Neighbour *Neophytus*, sith that you are now in Christ; beware you receive not the Ten Commandements at the hands of God out of Christ, nor yet at the hands of *Moses*, but onely at

Ez. 16. 6.

Joh. 6.26

Eph. 5. 1.

Joh. 14. 15.
Psal. 89. 31,32,33

the hands of Christ, and so shall you be sure to receive them as the law of Christ.

Nom. But Sir, may not God out of Christ deliver the Ten Commandments as the law of Christ?

Evan. O no! for GOD out of Christ stands in relation to man according to the tenour of the Law as it is the covenant of works, and therefore can speake to man upon no other termes then the termes of that covenant.

Nom. But, Sir, why may not beleevers amongst the Gentiles receive the Ten commandements as a rule of life, at the hands of *Moses*, as well as the beleevers amongst the Jews did?

Evan. For answer hereunto, I pray you consider, that the Tenne Commandements, being the substance of the law of nature, ingraven in the heart of man in innocencie; and the expresse *Idea*, or representation of Gods owne Image, even a beame of his own holinesse: they were to have been a rule of life both to *Adam* and his posteritie, though they had never been the covenant of works, but being become the covenant of Works, they were to have been a rule of life to them as a Covenant of Workes, and then being as it were razed out of mans heart by his fall, they were made knowen to *Adam*, and the

Bolt. true boun. p. 79. *Perk.* on Gal 4.5. alleag. by D. *Taylor*, *reg. vitæ* p. 211.

the rest of the beleeving Fathers by Visions and Revelations, and so were a rule of life to him, yet not as the covenant of works as they were before his fall, and so continued untill the time of *Moses*; and as they were delivered by *Moses*, unto the believing Jews from the Arke, and so as from Christ they were a rule of life to them untill the time of Christs coming in the flesh, & since Christs comming in the flesh, they have beene, & are to be a rule of life both to believing Jews & believing Gentiles unto the end of the world, not as they are deliver'd by *Moses* but as they are delivered by Christ; for when Christ the Son comes & speaks himself, then *Moses* the servant must keep silence, according as *Moses* himselfe foretold, saying, *A Prophet shall the Lord your God raise up unto you, of your brethren like unto me, him shall you heare in all things which he shal say unto you*: & therefore when the Disciples seemed to desire to hear *Moses* and *Elias* to speak on the Mountain *Tabor*, they were presently taken a way, and a voice came out of the cloud, saying, *This is my beloved Son in whom I am well pleased, hearе him*: as if the Lord had said, you are not now to heare either *Moses* or *Elias*, but my welbeloved Son and therefore I say unto you, hear him; And is it not said, Heb. 1. 1. *That in these last dayes God hath*

Act. 3. 22.

Mat. 17 4, 5

Col.3.16.17 *hath spoken to us by his Sonne*; And doth not the Apostle say? *Let the Word of Christ dwell*
Ver. 18. *in you richly; and whatsoever you doe, in Word or deed, doe all in the Name of our Lord Jesus*
Ver. 20. *Christ: the Wife must be subject unto the husband as unto Christ, the child must yeeld obedidience to his parents as unto Christ*, and the beleeving servant must doe his Masters busines as Christs busines: for saith the Apostle, *ye serve the Lord Christ*, yea, saith he to the Galathians, *beare ye one anothers burthen, and so*
Eph. 5.6. Gal.6.2. *fullfill the Law of Christ.*

Ant. Sir, I like it very well, that you say Christ should be a Christians teacher, and not *Moses*, but yet I question whither the ten commandements may be called the law of Christ; for where can you finde them repeated either by our Saviour, or his Apostles in the whole new Testament.

Evan. Though we find not that they are repeated in such a method as they are set down in *Exo.* & *Deu.* yet so long as we find that Christ and his Apostles did require and command those things that are therin commanded, and reprove and condemne those things that are therin forbidden, and that both by their lives and doctrines, it is sufficient to prove them to be the law of Christ.

Ant. I think indeed, they have don so touching some of the commandements, but not touching all.

Evan.

Evan. Because you say so, I intreat you to consider:

First, whether the true knowledge of God required, *John* 3.19. and the want of it condemned, 2 *Thes.* 1. 8. and the true love of God required, *Matth.* 22.37. and the want of it reproved, *John* 5. 42. and the true feare of God required, 1 *Pet.* 2. 17. *Heb.* 12. 28 and the want of it condemned, *Rom.* 3. 18 and the true trusting in God required, and the trusting in the creature forbidden, 2 *Cor.* 1. 6. 1 *Tim.* 9. 17. be not the substance of the first commandement.

And consider, secondly, whether *the hearing and reading of Gods word commanded, Joh.* 5. 47. *Revel.* 1. 3. *and prayer required, Rom.* 12. 12. 1 *Thes.* 5. 17. *and singing of Psalms required, Col.* 3. 16. *James* 5. 13. and whether *Idolatry forbidden.* 1 *Cor.* 10. 14. 1 *Joh.* 5. 21. be not the substance of the second commandement,

And consider, thirdly, whether *worshipping of God in vain, condemned, Matthew* 15. 9. *and using vaine repetitions in prayer forbidden, Matthew* 6 7. *and hearing of the word onely, and not doing forbidden, James* 1. 22. *and whether worshipping GOD in spirit and truth commanded. John* 4. 24. *and praying with the spirit, and with understanding also, and singing with the spirit, and with under-*

standing also commended, 1 *Cor.*14. 15. *and taking heed what wee heare, Mar.* 4. 24. bee not the substance of the third Commandement.

Consider, fourthly, whether *Christ rising from the dead the first day of the weeke, Mar.* 16.2. 9. *The Desciples assembling, and Christs appearing unto them two severall first dayes of the weeke, John* 20.19,26. *And the Disciples comming together, and breaking bread, and preaching afterwards on that day, Acts* 20.*L.* 1. *Cor.* 16. 2. *and* Johns *being in the spirit on the Lords day,* Revel. 1. 10. I say, consider, whether these things do not prove that the first day of the weeke is to bee kept as the Christians Sabbath,

Consider, fifthly, whether the Apostles saying, *Children obey your Parents in the Lord, for this is right : Honour thy Father and thy Mother,* which is the first commandement with promise, *Ephesians* 6.12. And all those other exhortations given by him, and the Apostle *Peter, both to inferiours and superiours to doe their duty either to other, Ephes.*5.22,25. *Ephes.* 6.4,5,9.*Col.* 3.18,19, 20. 21,22. *Titus* 3.1. 1 *Peter* 3, 1. 1 *Peter* 2. 18.I say, consider, whether all these places doe not prove that the duties of the fifth commandement, are required in the new Testament.

Here

Here you see are five of the ten commandements, and as for the other Five the Apostle reckons them up all together, saying; *Thou shalt not commit adultery, thou shalt not kill, thou shalt not steale, thou shalt not bear false witnesse, thou shalt not covet*: now judge you whither the ten commandements bee not repeated in the new Testament, and so consequently whether they be not the law of Christ, and whither a believer be not under the law to Christ, or in the law through Christ, as the Apostles phrase is. 1 *Cor.* 9. 21. Rom. 14. 9.

Ant. But yet, sir, as I remember both *Luther* and *Calvin* do speak as though a beleever were so quite freed from the Law by Christ, as that he need not make any conscience at all of yeelding obedience to it.

Eva. I know right well that *Luther* saith the conscience hath nothing to do with the Law or works; and that *Calvin* saith; the consciences of the faithfull, when the affiance of their justification before God is to be sought, must raise & advance themselves above the law; and forget the whole righteousness of the law, and lay aside al thinking upon works. Now for the true understanding of these two worthy servants of Christ, two things are to be consider'd & concluded First, that when they speak thus of the law, it is evident they meane onely in the case of justi- On Gal. p. 59. Inst p. 403.

justification; secondly, that when the conscience hath to do with the Law in the case of justification it hath to doe with it onely as it is the covenant of workes, for as the law is the law of Christ, it neither justifies nor condemns, and so if you understand it of the Law as it is the covenant of workes, according to their meaning, then it is most true that they say, for why should a man let the Law come into his conscience, that is, why should a man make any conscience of doing the law, to be justified thereby, considering it is a thing impossible, nay, what need hath a man to make conscience of doing the law to be justified thereby, when he knows he is already justified another way, nay, what need hath a man to make cõscience of doing that law that is dead to him, and he to it: hath a woman any need to make any conscience of doing her duty to her husband when he is dead, nay, when she her selfe is dead also: or hath a debter any need to make any conscience of paying that debt which is already fully discharged by his surety, will any man bee afraid of that obligation which is made voyd, the seale torne off, the writing defaced, nay, not onely cancelled and croft, but torn in pieces; I remember the Apostle saith, *That if the sacrifices which were offered in the Old Testament, could have made*

Boul. true bou. p. 31.

Heb. 10, i. 2

the

the commers thereunto perfect, and have purged the worshippers, then should they have had no more conscience of sinners, that is, their conscience, would not have accused them of being guilty of sinnes, now the blood of Christ hath purged the conscience of a beleever from all his sins, as they are transgressions against the covenant of works, and therfore what needs his conscience bee troubled about that covenant; but now I pray you observe and take notice, that although *Luther* and *Calvin* do thus exempt a beleever from the Law in the case of justification, and as it is the law or covenant of works, yet doe they not so out of the case of justification, and as it is the Law of Christ. Cha.9.14

For thus saith *Luther*, out of the matter of justification, wee ought with *Paul*, *To thinke reverently of the Law, to commend it highly, to call it holy, righteous, just, good, spirituall and divine*; yea, out of the case of Justification wee ought to make a god of it: And in another place, saith he, there is a civill righteousnesse and a ceremoniall righteousnesse, yea, and besides these, there is another righteousnesse, which is the righteousnesse of the law, or of the Tenne commandements, which *Moses* teacheth, this also we teach after the doctrin of faith. And in a third place, hee having shewed that be- On Gal. pag. 182. Rom. 7 12, 14. On Gal. pag. 5. Chos. ser p. 103.

beleevers through Christ are farre above the law (adds) howbeit, I will not deny but that *Moses* sheweth to them their duties, in which respect they are to bee admonished and urged: wherfore such doctrines and admonitions, ought to be among Christians, as it is certaine there was among the Apostles, whereby every man may be admonished of, his estate and office:

And *Calvin* having said (as I told you before) that Christians in the case of justification, must raise & advance themselves above the Law (adds) neither can any man thereby gather, that the law is superfluous to the faithful, whom notwithstanding it doth not cease to teach, exhort and prick forward to goodnes, although before Gods judgement seat it hath no place in their conscience.

Ant. But, Sir, if I forget not *Musculus* saith, that the Law is utterly abrogated.

Evan. Indeed, *Musculus* speaking of the Tenne Commandments saith, if they be weake, if they be the letter, if they do work transgression, anger, curse and death; and if Christ by the law of the spirit of life delivered them that beleeved in him, from the law of the letter which was weake to justifie, and strong to condemne, and from curse being made a curse for us, surely they bee abrogated. Now this is most certain, that the

Com. plac. fol. Eng. 119, 120.

Ten

Ten Commandements doe no way worke transgression, anger, curse and death, but only as they are the covenant of works neither hath Christ delivered believers any otherwise from them then as they are the Covenant of works; and therefore we may assuredly conclude, that they are no otherwise abrogated than as they are the Covenant of works: Neither did *Musculus* intend any otherwise, for saith he, in the words following, it must not be understood, that ꝑ points of the substance of *Moses* covenant, are utterly brought to nothing, God forbid, for a christian man is not at liberty to doe those things that are ungodly and wicked, and if the doing of those things the lawforbids do not displease Christ, if they be not much different; yea, cõtrary, if they be not repugnant to the righteousnesse which we received of him; let it be lawfull for a christian man to do them, or else not; but a christian man doing against those things which be cõmanded in the *Decalogue* doth sin more outragiously, than he that should so do being under the law, so far off is he frõ being free from those things that be there commanded: wherefore friend *Anticinomista*, if either you or any man else, shall under a pretence of your being in Christ, exempt your selves frõ being under the Law of the Ten Com-

man-

mandements, as they are the law of Christ, I tell you truly, it is a shrewd sign you are not yet in Christ, for if you were, then Christ were in you, and if Christ were in you, then would hee governe you, and you would be subject unto him; I am sure, the Prophet *Isaiah* tels us, *that the same Lord who is our Saviour, is also our King and Law-giver*: and truly, he will not be Jesus, a Saviour to any but only to those unto whom he is Christ a Lord: for the very truth is, wheresoever he is Jesus a Saviour, he is also Christ a Lord: And therefore I beseech you examine your selfe, whither he be so to you or no.

Isa: 33. 23

Ant. Why then, Sir, it seemeth that you stand upon marks and signes?

Evan. Yea, indeed, I stand so much upon marks and signs, that I say unto you in the words of the Apostle *Iohn*, *In this the children of God are manifest, and the children of the Devill*: Whosoever doth not righteousnesse is not of God; for, saith *Luther*, hee that is truly baptized, is become a new man, and hath a new nature, and is endewed with new dispositions, and loveth, liveth, speaketh and doth farre otherwise then he was wont or could before: For saith godly *Tindall*, God worketh with his word, and in his word, and bringeth faith into the hearts of his elect, and looseth the heart from sin, and knitteth

1 Ioh. 3. 10

Chos. ser. p. 122.

Tindal, par. wick man. p. 65, 66.

mitteth it to God, and giveth a man power to do that which was before impossible for him to do, & turneth him into a new nature And therfore saith *Luther*, in another place, herein workes are to be extolled and commended, in that they are fruits and signes of faith; and therefore hee that hath no regard how he leadeth his life, that he may stop the mouths of all blamers and accusers, and cleere himselfe before all, and testifie that he hath lived, spoken, and done well, is not yet a Christian: how then saith *Tyndall*, againe, dare any man thinke that Gods favour is on him, and Gods Spirit within him, when he feeleth not the working of his spirit, nor himselfe disposed to any good thing?

Chos.ser. p. 197.

Parab. wic. Mam. p. 68.

Ant. But by your favour, Sir, I am perswaded that many a man deceives his owne soule by these marks and signes.

Evan. Indeed, I must needs confesse, with Master *Boulton*, and Master *Dyke*, that in these times of Christianity, a reprobate may make a glorious profession of the Gospell, and performe all duties and exercises of Religion; and that in outward appearance, with as great spirit and zeale as a true beleever, yea, he may be made partaker of some measure of inward illumination, and have a shadow of true regeneration, there being no grace effectually wrought in the faithfull

Discourse of true happiness, p. 35.

On the heart, p. 111

faithfull, a resemblance whereof may not be found in the untegenerate, and therefore I say if any man pitch upon the signe without the thing signified by the signe, that is, if he pitch upon his graces (or gifts rather) & duties, & conclude assurance from them, as they are in him & come from him without having reference to Jesus Christ as the root and fountain of them, then are they deceitfull markes and signes; but if he looke upon them with reference to Jesus Christ, then are they not deceitful, but true evidences and demonstrations of faith in Christ: & this a man doth, when he looks upon his outward actions, as flowing frō the inward actions of his mind, and upon the inward actions of his mind, as flowing from the habits of grace within him; and upon the habits of grace within him, as flowing from his justification; and upon his justification, as flowing from his faith; and upon his faith as given by, and embracing Jesus Christ: thus I say, if hee rests not till hee comes to Christ, his marks and signes are not deceitfull but true.

Ant. But Sir, if an unbeliever may have a resemblance of every grace that is wrought in a believer, then it must needs be an hard matter to find out the difference, and therefore, I conceive, it is best for a man not to

trouble

trouble himself at all about marks and signs.

Evan. Give mee leave to deale plainely with you, in telling you, that although wee cannot say every one that hath a forme of godlinesse hath also the power of godlinesse; yet wee may truly say, that he who hath not the forme of godlinesse hath not the power of godlines, for though all be not Gold that glittereth, yet all Gold doth glister: And therefore I tell you truly, if you have no regard to make the law of Christ your rule, by endeavouring to doe what is required in the Ten Commandements, and to avoid what is there forbidden, it is a very evill signe, and therefore I pray you consider of it.

Ant. But, Sir, you know the Lord hath promised to write his Law in a beleevers heart, and to give him his spirit to lead him into all truth, and therefore he hath no need of the Law written with Paper and Inke, to be a rule of life to him, neither hath he any need to endeavour to be obedient thereunto as you say.

Evan. Indeed saith *Luther*, the matter would even so fare as you say, if wee were perfectly and altogether the inward and spiritualll men, which cannot be in any wise before the last day, at the rising again of the dead, so long as wee be cloathed with this mortall flesh, we do but begin and proceed on-

Christ liber. p. 39

onwards in our course towards perfection, which will bee consummated in the life to come; and for this cause, the Apostle, *Rom.* 8. doth call this the first fruits of the spirit which wee doe injoy in this life, the truth and fulnesse of which we shal receive in the life to come, and therefore saith he (in another place) it is necessary so to preach to them, that have received the doctrine of Faith that they might be stirred up to go on in good life which they have imbraced, and that they suffer not themselves to bee overcome by the assaults of the raging flesh; for wee will not so presume of the doctrine of faith, as if that being had, every man might doe what he listed, no, we must earnestly endeavour our selves that we may be without blame, and when we cannot attain thertunto wee must flie to prayer, and say before GOD and man, *forgive us our trespasses*: And saith *Calvin*, one proper use and end of the Law concerning the faithfull, in whose hearts liveth and reigneth the spirit of God, is this; to wit, although they have the law written and ingraven in their hearts by the finger of God, yet is the law to them a very good means whereby they may daily better and more assuredly learn what is the will of the Lord, and let none of us exempt himself from this need, for no man hath hitherto attained

Chos. ser. p. 246.

pag. 297

Inst. p. 162

tained to so great wisdome, but that he hath need to be daily instructed by the Law, and herein Christ differeth from us, that the Father hath powred out upon him the infinite abundance of his Spirit; but whatsoever we do receive, it is so by measure that wee have need one of another: Now minde it I pray you, if beleevers have the spirit but in measure, and know but in part, *then have they the Law written in their hearts but in measure & in part*; and if they have the Law written in their hearts, but in measure and in part, then have they not a perfect rule within them; and if they have not a perfect rule within them, then they have need to have a rule without them, and therefore doubtlesse the strongest believer of us all had need to hearken to the advice of godly *Tyndall*, who saith seek the Word of God in all things, and without the Word of God do nothing; and saith another Godly and Evangelicall Writer, my brethren, let us do our whole endeavour to do the Will of God, as it becometh good children, and beware that we sin not as neer as we can.

Calvin on Joh. 4 34

1Cor, 13.9

t

In his work, p.86

Author of the benefit of Christs death. p.85

Ans. Well, Sir, I cannot tell what to say, but (mee thinks) when a man is perfectly justified by faith, it is a very needlesse thing for him to endeavour to keep the Law, and to do good works.

Evan. I remember *Luther* saith, that in his time there were some that did reason after the like manner; if faith say they do accomplish all things, and if faith be only and alone sufficient unto righteousnesse, to what end then are wee commanded to doe good deeds; we may go play us then and work no working at all? To whom he makes an answer, saying, (*not so ye ungodly, not so*) And ther were others that said, if the law do not justifie, then it is in vaine and of none effect; yet it is not therefore true (saith he) for like as this consequence is nothing worth, money doth not justifie or make a man righteous, therefore it is unprofitable: the eyes do not justifie, therefore they must be plucked out; the hands make not a man righteous, therefore they must bee cut off; so is this nought also: the law doth not justifie, therfore it is unprofitable, we do not therefore destroy and condemn the Law, because wee say it doth not justifie; but wee say with *Paul, the law is good, if a man do rightly use it, and that this is a faithfull saying: That they which have beleeved in God might be careful to maintaine good works, these things are good and profitable unto men.*

Chrift. liberty, p. 39.

On Gal. p. 150.

1 Tim. 1. 8.

Tit. 3. 8.

Nev. Truly, Sir, for mine own part I dot much marvell, that this my friend *Antinomista*, should be so confident of his faith in Christ,

Christ, and yet so little regard holinesse of life, and keeping of Christs Commandements, as it seemes he doth: for I give the Lord thanks, I do now in some small measure beleeve that I am by Christ freely and fully justified, and acquited from all my sins: and therefore have no need, either to eschew evill or doe good for feare of punishment, or hope of reward; and yet (me thinks I finde my heart more willing and desirous to doe what the Lord commands, and to avoyd what he forbids then ever it was before I did thus beleeve: surely, Sir, I doe perceive that faith in Christ is no hinderance to holinesse of life, as I once thought it was.

Evan. Neighbour *Neophytus*, if our friend *Antinomista*, do content himself with a meer Gospell knowledge, in a notionary way, and have runne out to fetch in notions from Christ, and yet is not fetcht in by the power of Christ, let us pitty him & pray for him, and in the mean time, I pray you know that true faith in Christ is so far from being a hinderance from holinesse of life and good works, that it is the only furtherance; for onely by faith in Christ, a man is enabled to exercise all Christian graces aright, and to performe all Christian duties aright, which before he could not. As for example, before a

man beleeve Gods love to him in Christ, though he may have a kind of love to God, as he is his creator and preserver; and gives him many good things for this present life: yet if God do but open his eyes to see what condition his soule is in; that is, if he do but let him see that relation that is betwixt God and him, according to the tenour of the covenant of works, then he conceives of him as an angry Judg, armed with justice against him, and must bee pacified by the works of the Law, wherennto he finds his nature opposite and contrary; and therfore he hates both God and his Law, & doth secretly wish and desire there were neither God nor Law, & though God should now give unto him never so many temporal blessings, yet could hee not love him: For what malefactor could love that Judg or his law from whom hee expects the sentence of condemnation? though he should feast him at his table, with never so many dainties; *But after that the*
Tit.3.4,5. *kindnesse and love of God his Saviour hath appeared, not by workes of righteousnesse that hee hath done, but according to his mercy he saved him*: that is, when as by the eye of faith he sees himselfe to stand in relation to God, according to the tenour of the covenant of grace, then he conceives of God, as a most merciful and loving Father to him in

Christ,

Christ, that hath freely pardoned and forgiven him all his sins, and quite released him from the covenant of works; and by this means, *the love of god is shed abroad in his hart through the Holy Ghost, which is given to him, and then he loves God, because he first loved him*: for as a man seeth and feeleth by faith the love and favour of God towards him in Christ his Son, so doth he love again both God and his Law: and indeed it is impossible for any man to love God, till by faith he know himselfe loved of God. Rom. 5.5. 1 Joh. 4.19.

Secondly, though a man before he believe Gods love to him in Christ, may have a great measure of legal humiliatiō, compunction, sorrow and greife, and bee brought downe (as it were) to the very gate of hell, and feele the very flashings of hell fire in his conscience for his sins; yet it is not because hee hath thereby offended God, but rather because he hath thereby offended himselfe; that is, because he hath therby brought himselfe into the danger of eternall death and condemnation: but when once he beleeves the love of God to him in Christ, in pardoning his iniquity, & passing by his transgression, then he sorrows and grieves for the offence of God by the sin, reasoning thus with himself, and is it so indeed? hath the Lord given his own Son to death for me, who have *Dyke* on repen. p. 9

beene such a vile, sinfull wretch? and hath Christ borne all my sins, and was he wounded for my transgressions? ô then the working of his bowels! the stirring of his affections, the melting and relenting of his repenting heart! *then hee remembers his owne evill wayes, and his doings that were not good, and loathes himselfe in his owne eyes, for all his abominations; & looking upon Christ whom hee hath peirced, hee mournes bitterly for him, as one mourneth for his only Sonne*: thus when faith hath bathed a mans heart in the blood of Christ, it is so mollified that it quickly dissolves into teares of Godly sorrow, so that if Christ do but turne and look upon him, ô then with *Peter*, hee *goes out and weepes bitterly*! and this is true Gospell mourning, and this is right Evangelicall repenting.

Dyke of repent. p. 21.

Ezek. 36. 31.

Zac. 12. 10.

Thirdly, Though before a man doe truly beleeve in Christ, he may so reforme his life and amend his wayes, *that as touching the righteousnesse which is of the Law*, hee may be with the Apostle *blamelesse, yet being under the Covenant of Works*, all the obedience that hee yeelds to the Law, all his leaving of sinne and performance of duties, all his avoyding of what the Law forbids, and all his doing of what the Law commands is begotten by the Law of Works,

phil. 3. 6

of

of *Hagar* the bond-woman, by the force of selfe-love, and so indeed they are the fruite and works of a bond-servant that is moved and constrained to do all that hee doth for fear of punishment and hope of reward: For, saith *Luther*, The Law given on mount *Sinai*, which the *Arabians* call *Agar*, begetteth none but servants, and so indeed, all that such a man doth is but hypocrisie, for he pretends the serving of God, whereas indeed hee intends the serving of himselfe, and how can hee do otherwise? for whilst he wants faith he wants all things, *He is an empty vine, and therefore must needs bring forth fruit unto himselfe*, till a man bee served himselfe he will not serve the Lord Christ; nay whilst he wants faith, he wants the love of Christ, and therefore hee lives not to Christ but to himselfe, because he loveth himselfe: And hence surely wee may conceive it is that Doctor *Preston* saith, all that a man doth, and not out of love, is out of hypocrisie, wheresoever love is not, there is nothing but hypocrisie in such a mans heart.

On *Gal.* p. 218.

Hosea 10. 1

Of Love p. 19.

Gal. 3. 2.

But when a man through the hearing of faith receives the Spirit of Christ, that Spirit, according to the measure of faith, writes the lively Law of love in his heart, (as *Tyndall* sweetly saith) whereby he is in-

inabled to worke freely and of his own accord without the coaction or compulsion of the Law, for that love, wherewith Christ, or God in Christ, hath loved him, and which by faith is apprehended of him, will constrain him to do so according to that of the Apostle, *The love of Christ constraineth us*, that is, it will make him to do so whether he will or no, he cannot choose but do it; I tell you truly, answerably as the love of Christ is shed abroad in the heart of any man, it is such a strong impulsion, that it carries him on to serve and please the Lord in all things, according to the saying of an Evan elicall man: the will and affection of a believer, according to the measure of faith and the Spirit received, sweetly quickens & bends to choose, affect and delight in what ever is good and acceptable to God or a good man, the spirit freely & cheerfully moving and inclining him to keepe the Law without feare of Hell, or hope of Heaven; for a christian man, saith sweet *Tindal*, worketh onely because it is the wil of his Father, for after that he is overcome with love and kindenesse, hee seeks to do the will of God, which indeed is a Christian mans nature, and what he doth, he doth it freely, after the example of Christ as a naturall sonne, aske him why he doth such a thing, why, saith

2Cor. 5.14 D. preston of Love, p.29.

Tomus Assertion of grace p.131

pag. 138.

pathway to holy Scripture, p. 383.

saith he, *It is the will of my father*; and I doe it that I may please him; for indeed love desireth no wages, it is wages enough to it selfe, it hath sweetnesse enough in it selfe, it desires no addition, it payes his owne wages and therefore it is the true child-like obedience, being begotten by faith of *Sarah* the free-woman, by the force of Gods love, and so it is indeed the only, true and sincere obedience: for, saith Dr. *Preston*, to do a thing in love, is to do it in sincerity, and indeed there is no other definition of sincerity, that is the best way to know it by. Of Love, p. 28.

Nom. But stay, Sir, I pray you, would you not have believers to eschew evill and doe good for Feare of Hell, or Hope of Heaven.

Eva. No indeed, I would not have any beleever to do either the one or the other, for so farre forth as they do so, their obedience is but slavish, and therefore though when they were first awaked & convinced of their misery, and set foot forward to goe on in the way of life, they with the prodigal would be hired servants, yet when by the eye of faith, they see the *mercy* & *indulgence* of their heavenly Father in Christ, running to meet them & embracing them, I would have them with him to talk no more of being hired servants, I would have them to to

wrastle

wrastle against doubting, and so to exercise their faith as to beleeve, *that they are by Christ delivered from the hands of all their enimies*, both the law, sinne, wrath, death, the devill, and hell, *that they may serve the Lord without feare, in holinesse and righteousnesse all the dayes of their lives*, I would have them so to beleeve Gods love to them in Christ; as that thereby they may be constrained to obedience.

Luke 1. 74.75.

Nom. But Sir, you know that our Saviour saith, *Feare him that is able to destroy both soule and body in hell*: And the Apostle saith, *We shall receive of the Lord, the reward of the inheritance*, & is it not said, *that* Mose *had respect unto the recompence of reward.*

Mat. 10. 28.

Col. 3. 24.

Heb 11. 26

Evan. surely the intent of our blessed Saviour in that first Scripture, is to teach all beleevers, that when God commands one thing, and man another, they should obey God, and not man: rather then to exhort them to eschew evill for feare of hell.

And as for those other Scriptures by you alleaged, if you mean reward and the means to obtain that reward in the Scripture sense, then it is another matter; but I had thought, you had meant in our common sence, and not in Scripture sense.

Nom. Why, Sir, I pray you what difference is there, betwixt reward and the

means

meanes to obtaine the reward in our common sense, and in the Scripture sense.

Evan. Why, reward in our common sense, is that which is conceived to come from God, or to be given by God, wch is, a fancying of heaven under carnal notions, beholding it as a place where there is freedom from all misery, and fulnesse of all pleasures and happinesse, and to be obtained by our owne works and doings. But reward in the Scripture sense, is not so much that which comes from God, or is given by God; as that which lyes in God: even the ful fruition of God himselfe in Christ, *I am* saith God to *Abraham, thy shield and thy exceeding great reward: And whom have I in heaven but thee,* saith *David. And there is none upon earth that I desire besides thee, and I shall be satisfied when I awake with thy likenesse.* And the means to obtain this reward is not by doing, but by beleeving: *even by drawing near with a true heart in the full assurance of faith,* and so, indeed, it is given freely. And therefore you are not to conceive of that reward which the Scripture speaks of, as if it were the wages of a servant, but as it is the inheritance of sons, and when the Scripture seemeth to induce believers to obedience by promising this reward; you are to conceive, that the Lord speaketh

Gen. 15. 1.

Psa. 73. 25.

Psa 17. 15.

Heb. 10. 22

to

to believers, as a fatherdoth to his yong son, doe this or that, and then I will love thee, whereas we know, that the father loveth the son first, and so doth God: and therfore this is the voyce of believers, *We love him, because hee first loved us*, the Lord doth pay them, or at least giveth them a sure earnest of their wages before he bid them worke, and therefore the contest of a believer, (according to the measure of his faith) is not what will God give mee, but what shall I give God? *What shall I render unto the Lord, for all his goodnesse? for thy loving kindnesse is before mine eyes, and I have walked in thy truth.*

Tindal parab. wick. mam. p. 89.
1 Joh. 5. 19
Psa. 16. 12.
Psa. 26. 3.

Nom. Then Sir, it seemes, that holinesse of life and good works, are not the cause of eternall happines, but only the way thither.

Evan. Doe you not remember that our Lord Jesus himselfe saith, *I am the way, the truth, and the life*: And doth not the Apostle say to the believing *Colossians, As ye have received Jesus Christ the Lord, so walke in him*, that is; As you have received him by faith, so go on in your faith, and by his power walk in his Commandements: so that good works (as I conceive) may rather be called a believers walking in the way to eternall happines, then the way it self, but however, this wee may assuredly conclude; that the summe

Joh. 14. 6.
Col. 2 6.
Elton on the Text.

summe and substance both of the way, and walking in the way, consist in the receiving of Jesus Christ by faith, and in yeelding obedience to his law, according to the measure of that receiving.

Neo. Sir I am perswaded, that through my neighbour *Nomista's* asking you these questions you have been interrupted in your discourse, in shewing how faith doth enable a man to exercise his Christian graces, and performe his Christian duties aright: And therefore I pray you go on.

Evan. What should I say more? for the time would fail me to tell, how that according to the measure of any mans faith, is his true peace of conscience; for saith the Apostle, *being justified by Faith, wee have peace with God*: yea, saith the Prophet *Isaiah*, *Thou wilt keep him in perfect peace*, whose minde is stayed on thee; because he trusteth in thee, here there is a sure & true grounded peace: therfore it is of faith, saith the Apostle *that it might bee by grace, and that the promise might be sure to all the seed*: and answerable to a mans beleeving, *that hee is justified freely by Gods grace through that redemption that is in Jesus Christ*, is his true humility of spirit; so that although he bee endued with excellent gifts and graces, and though hee performe never so many duties, hee denies

Rom. 5. 1

Isay 26. 3

Ro. 4. 16.

Ro. 4. 23.

denyes himselfe in all, he doth not make them as ladders for him to ascend up into Heaven by: *But desires to be found in Christ, not having his own righteousnesse which is of the law, but that which is through the faith of Christ*, he doth not think himselfe to be one step nerer to Heaven for all his works and performances: and if he heare any man praise him for his gifts and graces, hee will not conceit that he hath obtained the same by his owne industry & paines taking, as some men have proudly thought; neither will he speak it out as some have done, saying, these gifts and graces have cost me something, I have taken much paines to obtain them; but he saith, *By the grace of God, I am what I am, and not I, but the grace of God that was with me*: And if he behold an ignorant man, or a wicked liver, he will not call him carnall wretch, or prophane fellow; not say, stand by thy self, *come not neare to me, for I am holyer then thou* (as some have said) but he pitieth such a man, and prayes for him, and in his heart he saith, concerning himself, who maketh thee to differ: *And who hast thou that thou hast not received?*

Phil. 3. 9.

1 Cor. 15. 10.

Isay 65. 7.

1 Cor. 4. 7.

And thus I might goe on and shew you how according to any mans faith is his true joy in God, and his true thankfulnesse to God, and his patience in all troubles and afflictions

fictions, and his contentednes in any condition, and his willingneſſe to ſuffer, and his cheerfulnes in ſuffering, and his contentedneſſe to part with any earthly thing, yea, according to any mans faith is his abilitie to pray aright, to heare or read the Word of God aright, to receive the Sacrament with profit & comfort, and to do any duty either to God or man after a right manner, and to a right end, yea, according to the meaſure of any mans faith is his love to Chriſt, and ſo to man for Chriſts ſake, and ſo consequently his readineſſe and willingneſſe to forgive an injury, yea, to forgive an enemy, and to doe good to them that hate him, and the more faith any man hath, the leſſe love he hath to the World, or the things that are in the World: to conclude, the greater any mans faith is, the more fitter he is to die, and the more willing he is to die.

rom.11.14.

Heb.4.2.

Neo. Well Sir, now I doe perceive that faith is a moſt excellent grace, and happie is that man that hath a great meaſure of it.

Evan. The truth is, Faith is the chieſe grace that Chriſtians are to be exhorted to get and exercise; and therefore when the people asked our Lord Chriſt what they should doe to worke the worke of GOD, hee anſwered and ſaid, this is the worke of

Joh.6.29. God, *That yee beleeve on him, whom hee hath sent*, speaking, as if there were no other duty at all required but onely believing; for indeed, to say as the thing is, beleeving includeth all other duties in it, and they spring all from it, and therefore, saith one, Preach Faith, and preach all: Whilst I bid man beleeve, saith learned, *Rollock*, I bid him doe all good things: for saith Doctor *Preston*, truth of belief will bring forth truth of holinesse: if a man believe, works of sanctification will follow, for faith drawes after it, inherent righteousnesse and sanctification, wherfore (saith he) if a man will go about this great work, to change his life, to get victory over any sinne, that it may not have dominion over him, to have his conscience purged from dead works, and to hee made partaker of the divine nature, let him not goe about it as a morall man; that is, let him not consider what Commandements there are, what the rectitude is which the Law requires, and how to bring his heart to it, but let him goe about it as a Christian, that is, let him believe the promise of pardon in the blood of Christ, and the very believing the promise, wil be able to cleanse his heart from dead works.

Rollock on *John*.

I cannot certainly direct you in what page to find all this, because the severall impressions do alter the pages but in that book wher I had it, is in p.330. 340.344. 346.

Neo. But I pray you, Sir, whence hath faith its power and vertue to do all this?

Eve

Evan. Even from our Lord Jesus Christ, for Faith doth ingraft a man, who is by nature a wilde Olive branch, into Christ as into the naturall Olive, and fetcheth sap from the root Christ, and therby makes the tree bring forth fruit in its kinde, yea, Faith fetcheth a supernaturall efficacy from the death and life of Christ, by vertue whereof it metamorphoseth the heart of a believer, and creates & infuseth into him new principles of actions, so that what a treasure of all graces Christ hath stored up in him, faith draineth & draweth them out to the use of a beleever, being as a Conduit cocke, that watereth all the Herbs in the Garden, yea, Faith doth apply the blood of Christ to a beleevers heart, & the blood of Christ hath in it, not only a power to wash from the guilt of sin, but to cleanse & purge likewise from the power and stain of sin, and therefore saith godly *Hooker*, if you would have grace, you must first of al get faith, and that will bring all the rest let Faith go to Christ and there is meeknesse, patience, humility, and wisdome, and faith will fetch all them to the soule, therefore saith he, you must not looke for sanctification, till you come to Christ in Vocation.

Wards life of faith. p.6,7,8,74 75.

poor doub. chr. p.159.

Pag. 154.

Nom. Truly, Sir, I doe now plainly see that I have been deceived, and have gone a

wrong way to work, for I verily thought that holines of life must go before faith; and so be the ground of it, and produce & bring it forth, whereas I doe now plainly see that faith must goe before, and so produce and bring forth holinesse of life.

Evan. I remember a man who was much enlightned in the knowledge of the Gospel who saith, there be many that think that as a man chooseth to serve a Prince, so men choose to serve God, so likewise they think that as those who do best service, do obtain most favour of their Lord; and as those that have lost it, the more they humble themselves, the sooner they recover it; even so they think the case stands betwixt God and them; whereas saith hee, it is not so, but cleane contrary, for he himself saith, *Ye have not chosen me, but I have chosen you*; and not for that wee repent and humble our selves, and doe good works, he giveth us his grace, but we repent, humble our selves, doe good works; and become holy, because he giveth us his grace: the good Thiefe on the Crosse was not illuminated because he did confesse Christ, but hee did confesse Christ because he was illuminated: for, saith *Luther*, the Tree must first bee, and then the fruit; for the Apples make not the Tree, but the Tree maketh the Apples: So Faith first ma keth

Bernardine Ochine in his ser. of predest.

Ioh. 15. 16

On Gal. p. 124.

maketh the person, which afterwards bringeth forth works; therefore to doe the Law without faith, is to make the apples of wood and earth without the tree, which is not to make apples but meer fantacies; wherefore neighbour *Nomista*, let me intreat you, that wheras before you have reformed your life that you might beleeve, why now beleeve that you may reforme your life, and do not any longer work to get an interest in Christ, but beleeve your interest in Christ, that so you may work, and then you will not make the change of your life the ground of your faith, as you have done; and as Mr. *Culverwell* saith, many do, who being asked what cauled them to believe, they answer, because they have truly repented, and changed their course of life.

In his treatise of faith.

Ant. Sir, what thinke you of a Preacher, that in my hearing said, he durst not exhort nor perswade sinners to believe their sinnes were pardoned, before he saw their lives reformed, for feare they should take more liberty to sinne?

Evan. Why, what should I say, but that I think that Preacher was ignorant of the mystery of faith, for it is of the nature of sovereign waters, which so wash off the corruption of the ulcer, that they cool the heat & stay the spreading of the infection, and

Watts life of faith, p. 59.

so by degrees heal the same: neither did he know that it is of the nature of cordials, which so comfort the heart and ease it, that they also expel the noxious humours, and strengthen nature against them.

Ant. And I am acquainted with a professor, though God knows, a very weak one, that saith, if he should believe before his life be reformed, then he might believe and yet walk on in his sins: I pray you, Sir, what would you say to such a man?

New covenant, p. 361.

Evan. Why, I would say with Doctor *Preston*, let him if he can, beleeve truly, and do this, but it is impossible, let him beleeve, and the other will follow, truth of belief will bring forth truth of holinesse, for who, if he ponder it well, can fear a fleshly licentiousnesse, where the beleeving soule is united and married to Christ; the Law as it is the covenant of works, and Christ, are set in opposition as two Husbands to one Wife successively; whilest the Law was alive in the conscience, all the fruits were deadly, *Rom.* 7.5. but Christ taking the same Spouse to himself the law being dead, by his quickening spirit doth make her fruitfull to God, and so raiseth up seed to the former Husband, for materially these are the works of the Law, though produced by the Spirit of Christ in the Gospel.

Townes assertion of grace, p. 142.

Ant. And yet, Sir, I am verily perswaded that there be many both Preachers and Professors in this City of the very same opinion that these two are of.

Evan. The truth is, many Preachers stand upon the praise of some moral vertue, and doe inveigh against some vice of the times, more then upon pressing men to beleeve, but, saith a learned Writer, it will be our condemnation, if we love darknesse rather then light, and desire still to be groping in the twy-light of morality, the precepts of morall men, then to walke in the true light of divinity, which is the doctrine of Jesus Christ, and I pity the preposterous care and unhappy travell of many wel-affected, who study the practise of this and that vertue, neglecting this cardinall and radical vertue, as if a man should water all the tree and not the root, fain would they shine in patience, meekenesse, and zeal, and yet are not carefull to establish, and root themselves in faith which should maintain all the rest, and therefore all their labour hath been in vain, and to no purpose.

Wards life of faith. p. 19.

Williams seven golden Candlesticks, p. 394.

Wards life of faith, pa. 937.

Non. Indeed, Sir, this which you have now said, I have found true by my own experience, for I have laboured and endevoured to get victory over such corruptions, as to overcome my dulnesse, and to performe

duties with cheerfulnesse, and all in vaine.

Evan. And no marvell, for to pray, to meditate, to keepe a Sabbath cheerfully, to have your conversation in Heaven is as possible for you your selfe to do, as for Iron to swim or for stones to ascend upwards; but yet nothing is impossible to faith, it can naturalize these things unto you, it can make a mole of the Earth a soule of Heaven: wherfore, though you have tried all morall conclusions of purposing, promising, resolving, vowing, fasting, watching, and self-revenge: yet get you to Christ, and with the finger of Faith, touch but the hem of his garment, and you shall feel vertue come from him for the curing of all your diseases: wherfore I beseech you, come out of your self unto Jesus Christ, and apprehend him by faith, as (blessed be God) you see your Neighbour *Neophytus* hath done, and then shall you finde the like loathing of sinne, and love to the law of Christ as he now doth: yea, then shall you finde your corruptions dying and decaying daily more and more, as I am confident, he shall

Wards life of faith. p.68,69 o

Neo. I, but Sir, shall I not have power quite to overcome all my corruptions, and to yeild perfect obedience to the Law of Christ, as the (Lord knowes) I much desire?

Evan. If you could beleeve perfectly, then should it be even according to your desire, according to that of *Luther*, If wee could perfectly apprehend Christ, then should we be free from sinne: *But (alas) whilst wee are here, wee know but in part and so beleeve but in part; and so receive Christ but in part:* and so consequently are holy but in part, witnesse *James* the just, including himselfe when hee saith, *In many things we sin all*; and *John* the Faithful and loving Disciple when he saith, *If we say wee have no sinne, wee deceive our selves, and the truth is not in us:* yea, and witnesse *Luther*, when he saith, a Christian man hath a body in whose members, as *Paul* saith, *sinne dwelleth and warreth:* and allbeit he fall not into outward and grosse sinnes, as Murther, Adultery, Theft, and such like, yet is he not free from Impatience and murmuring against God; yea, saith he, I feel in my selfe covetousnesse, lust, anger, pride, & arrogancy, also the feare of death, heavinesse, hatred, murmuring, impatience, so that you must not look to be quite without sin whilst you remaine in this life: yet this I dare promise you, that as you grow from faith to faith, so shal you grow from strength to strength in all other Graces: wherefore saith Godly *Hooker*, strengthen this grace of Faith, and

On Gal. p. 173.

1 Cor. 13. 9

Iam. 2. 3.

1 Ioh. 1. 4

Rom. 7. 15

On Gal. p. 144

Ward: life of faith. pa. 149.

Souls effectuall calling, pag. 610

strengthen

strengthen all; nourish this, and nourish all: so that if you can attaine to a great measure of faith, you shall be sure to attain to a great measure of holinesse, according to the saying of Doctor *Preston*, He that hath the strongest faith, he that beleeveth in the greatest degree the promise of pardon and remission of sinnes; I dare boldly say, hee hath the holiest heart, and the holiest life, *And therefore I beseech you labour to grow strong in the faith of the Gospell.*

New cov. p.144.

Phil.1.27.

Neo. O, Sir, I desire it with all my heart, and therefore I pray you tell me what you would have me to do that I may grow more strong.

Evan. Why surely the best advice and councell that I can give you, is to exercise that faith which you have, and wrastle against doubtings, and be earnest with God in prayer for the increase of it: forasmuch, saith *Luther*, as this gift is in the hands of God onely, who bestoweth it when, and on whom hee pleaseth, thou must resort unto him by prayer, and say with the Apostles, *Lord increase our faith*; and you must also be diligent in hearing the Word preached, for as *faith cometh by hearing*, so is it also increased by hearing, & you must also read the Word, and meditate upon the free, and gra-

Chos.ser.p. 72.

Luk.17.5.

Rom.10.17.

gracious promises of God, for the promise is the immortall seed, whereby the spirit of Christ begets and increaseth faith in the hearts of all his: And lastly, you must frequent the Sacrament of the Lords supper, and receive it as often as couveniently you can,

Poore doubting Christian, p.148.

Ant. But by your favour, Sir, if faith be the gift of God, and he give it when and to whom he pleaseth, then I conceive that mans using such meanswill not procure any greater measure of it than God is pleased to give.

Evan. I confesse it is not the means that will either beget or increase faith, but it is the Spirit of God in the use of means that doth it, so that as the means will not do it without the Spirit, neither will the spirit do it without the means, wher the means may be had; wherefore I pray you doe not you hinder him from using the means.

Neo. Sir, for mine own part, let him say what he wil, I am resolved by the assistance of God to be careful and diligent in the use of these means which you have now prescribed, that so by the increasing of my faith I may be the better enabled to subject to the will of the Lord, and so walk as that I may please him: But forasmuch as heretofore he hath endevored to perswade me to beleeve

divers

divers points which then I could not see to be true, and therefore could not assent unto them; me thinks I do now begin to see some shew of truth in them, therefore, sir, if you please to give me leave, I will tell you what points they are, to the intent I may have your judgement and direction therein.

Euan. Do so, I pray you,

1 *Neo.* Why first of all he hath endeyoured to perswade me that a believer is not under the Law, but is altogether delivered from it.

2 That a beleever doth not commit sin.

3 That the Lord can see no sinne in a beleever.

4 That the Lord is not angry with a beleever for his sins.

5 That the Lord doth not chastise a beleever for his sins.

6 Lastly, that a beleever hath no cause neither to confesse his sins, nor to crave pardon at the hands of God for them, neither yet to fast, nor mourne, nor humble himselfe before the Lord for them.

Euan. These points which you have now mentioned, have occasioned many needlesse and fruitles disputes, and that because men have either not understood what they have said, or else not declared whereof they have affirmed; for in one sense they may all of

them

them be truly affirmed, and in another sense they may all of them be truly denied; wherefore if wee could clearely understand the truth, we must distinguish betwixt the Law as it is the law of works, and as it is the law of Christ; Now as it is the law of works, it may be truly said that a believer is not under the law, but is delivered from it according to that of the Apostle, *Rom.* 6. 14. *ye are not under the Law*, but under Grace, and *Rom.* 7. 6. *but now we are delivered from the law*, and if believers be not under the Law, but are delivered from the law as it is a law of works, then though they sinne yet doe they not transgresse the law of works, for *where no law is, there is no transgression*, *Rom.* 4. 15. And therefore saith the Apostle *John*, *whosoever abideth in him, sinneth not*, 1 *John* 3. 6. that is (as I conceive) whosoever abideth in Christ by faith, sinneth not against the law of works; And if a beleever sinne not against the law of works, then can God see no sin in a beleever as a transgression of that law; And therefore is it said, *Num.* 23. 21, *Hee hath not beheld iniquity in Jacob, neither hath he seene perversnesse in Israel.* And again it is said, *Jer.* 50. 20. *at that time the iniquity of Israel shall be sought for and there shall be none, and the sinnes of Judah and they shall not be found.* And in *Cant.* 4. 7. Christ

saith

saith concerning his Spouse, behold thou art *all fair my love and there is no spot in thee*; and if God can see no sin in a beleever, then assuredly he is neither angry, nor doth chastise a beleever for his sins; as a transgression of that law; and hence it is that the Lord saith concerning his own people that were beleevers. *Isa.* 27.4. *Anger is not in mee*, And againe, *Isa.* 54.9. the Lord speaking comfortably to his Spouse the Church saith, *As I have sworne that the Waters of Noah, shall no more go over the earth, so have I sworne that I will no more bee wroth with thee, nor rebuke thee.* Now if the Lord be not angry with a beleever, neither doth chastise him for his sins, as they are any transgression of the law of works, then hath a beleever neither need to confesse his sins unto God, nor to crave pardon for them, nor yet to fast, nor mourn, nor humble himself for them as conceiving them to be any transgression of the law, as it is the law of works: Thus you see, that if you consider the law in this sence, then all these points follow, according as your say our friend *Antinomista* hath indevoured to perswade you, but if you doe consider the law as it is the law of Christ, then they doe not so, but quite contrary, for as the law is the law of Christ, it may be truely said that a beleever is under the law, and not delivered from it, according to that of the Apostle,

1 Cor.

1 Cor. 9. 21. *Being not without Law to God, but under the Law to Christ*, and according to that of the same Apostle, *Rom.* 3.31. *doe we then make void the Law through faith? God forbid, yea, by faith we establish the law.* And if a Beleever bee under the law and not delivered from it, as it is the Law of Christ, then if he sinne, he doth thereby transgresse the law of Christ; And hence I do conceive it is, that the Apostle *John* saith both concerning himselfe and other beleevers, 1 *Joh.* 1.8. *if we say we have no sinne wee deceive our selves, and the truth is not in us*, and so saith the Apostle *James*, Cha. 3 .2. *in many things we offend all*; And if a beleever transgresse the law of Christ then doubtlesse he seeth it, for it is said, *Prov.* 5.21. That the ways of man are before the eyes of the Lord and he pondereth all his doings. And in *Heb.* 4. 13. it is said, *all things are naked and open unto the eyes of him with whom we have to doe*; And if the Lord do see the sins that a beleever doth commit against the law as it is the Law of Christ, then doubtless he is angry with them for it is said, *Psalme* 106. 40. *That because the people went a whoring after their own inventions therefore was the wrath of the Lord kindled against his people, insomuch that he abhorred his own inheritance*, and in *Deut.* 1. 37. *Moses* saith concerning himselfe, *the Lord*

was

was angry with me. And if the Lord be angry with a believer for his transgressing the law of Christ, then assuredly (*if need be*) he will chastise him for them, for it is said concerning the seed and children of Jesus Christ, *if they forsake my law, and walke not in my judgments, then will I visite their transgressions with the rod, and their iniquities with stripes.* And in 1 Cor. 11. 30. it is said concerning beleevers, for this cause (namely their unworthy receiving of the Sacrament) *many are weake and sickly among you, and many sleep.* And if the Lord be angry with beleevers & do chastise them for their sinnes as they are a transgression of the Law of Christ, then hath a beleever cause to confesse his sins unto the Lord, and to crave pardon for them, yea, and to fast, and mourne, and humble himself for them, as conceiving them to be a transgression of the law of Christ,

Bal. on the cov. pa. 41.

And now my loving neighbour *Neophytus*, I pray you to consider seriously of these things, and learne to distinguish aright betwixt the law as it is the law of works, and as it is the law of Christ, and that in effect and practice, I meane in heart and conscience.

Neo. Sir, it is the unfained desire of my heart so to do, and therefore I pray you give me some direction therein,

Evan.

Evan. Surely, the best directions that I can give you is, to labour truly to know, and firmly to beleeve, that you are not now under the law, as it is the law of workes; and that you are now under the law, as it is the Law of Christ: and that therefore you must neither hope for what the law of workes promiseth, in case of your most exact obedience; nor fear what it threatneth, in case of your most imperfect and defective obedience: And yet you may both hope for what the Law of Christ promiseth, in case of your obedience, and are to feare what it threatneth, in case of your disobedience,

Neo. But Sir, what bee these promises and threatnings? and first, I pray you tell me what it is that the law of workes promiseth?

Evan. The law of workes or, which is all one (as I have told you) the Covenant of workes promiseth justification and eternall life, to all that yeeld perfect obedience thereunto: and this you are not to hope for, because of your obedience. And indeed, to say as the thing is, you being dead to the law of workes, can yeeld no obedience at all unto it, for how can a dead wife yeeld any obedience to her husband? and if you can yeeld no obedience at all unto it,

what hope can you have of and reward for your obedience? nay let me tell you more, Jesus Christ the Son of God hath purchased both justificatiõ, and eternall life, by his perfect obedience to the law of works, and hath freely given it to you, as it is written, *Acts* 13. 39. *By him all that beleeve are justified from all things, from which yee could not bee justified by the Law of* Moses, *And, verily, verily, saith our Saviour, he that beleeveth in mee hath everlasting life, Joh.* 6. 47.

Neo. And I pray you, Sir, what doth the Law of workes threaten, in case of a mans disobedience unto it?

Evan. Why, the penalty which the law of works in that case threatneth is condemnation, and death eternall; and this you have no cause at all to feare, in case of your most defective obedience, for no man hath any cause to fear the penalty of that law which he lives not under, surely a man that liveth under the lawes of *England*, hath no cause to feare the penalties of the Lawes of *Spaine*, or of *France*; even so you that now live under the Law of Christ, have no cause to feare the penalty of the Law of works: Nay, the law of works is dead to you, and therefore you have no more cause to feare the threats thereof, then a living

ving wife hath to feare the threats of her dead husband, nay, then a dead wife hath to feare the threats of a dead husband; Nay, let mee say yet more, Jesus Christ by his condemnation, and death upon the Crosse, hath delivered you, and set you free from condemnation, and eternal death, as it's written Rom. 8. 1. there is therfore now on *condemnation to them that are in Christ Jesus*, And saith Christ himselfe, *John* 11. 26. whosoever *liveth and beleeveth in mee shall never die.*

And thus you see your freedome and liberty from the law as it is the law of works and that you may be the better enabled to *stand fast in this liberty wherewith Christ hath made you free*; beware of conceiving that the Lord now stands in any relation towards you, or will any way deale with you as a man under that law, so that if the Lord shal be pleased hereafter to bestow upon you a great measure of Faith, whereby you shall be enabled to yeeld an exact and perfect obedience to the mind and will of God, then beware of conceiving that the Lord looks upon it as obedience to the law of works, or will in any measure reward you for it according to the promises of that Law, and if in case at any time hereafter you bee by reason of the weaknesse of your Faith;

and strength of temptation drawn aside and prevailed with, to swerve from the minde and will of the Lord, then beware of conceiving, that the Lord sees it as any transgression of the Law of works; for, if you cannot transgresse that Law, then it is impossible the Lord should see that which is not: And if the Lord can see no sin in you as a transgression of the law of works, then it is impossible that he should either be angry with you, or correct you for any sin, as it is a transgression of that law; no, to speak with holy reverence, as I said before, the Lord cannot by vertue of the Covenant of works, either require any obedience of you, or give you an angry look, or an angry word much lesse, threaten and afflict you for any disobedience to that covenant. And therefore, whensoever your conscience shall tell you, that you have broken any of the ten Commandements, doe not conceive that the Lord looks upon you as an angry judge, armed with Justice against you, much lesse doe you fear that he will execute his justice upon you, according to the penalty of that covenant, in unjustifying of you, or depriving you of your heavenly inheritance, and giving you your portion in hell fire; no, assure your self, that your God in Christ, will never ynson you, nor unspouse you; no, no

yet touching your justification, and eternall salvation, will he love you ever a whit the lesse, though you commit never so many or great sins; for this is a certaine truth, that as no good, either in you or done by you, did move him to justifie you, and give you eternall life, so no evill in you, or done by you can move him to take it away from you, being once given. And therefore believe it man whilst you live, that as the lord first loved you *freely*, so will he hereafter *heale your backslidings, and freelove you freely* Hos. 14. 4. yea, *he will love you unto the end*, Joh. 13. 1. And though the Lord doe expresse the fruits of his anger towards you in chastising and afflicting of you, yet doe not you imagine that your afflictions are totally proceeding from hatred, & vindicative justice, and so as payments and satisfactions for sins, and so as the beginnings of eternall torments, in hell, for you, being (as you have heard) freed from the law of works, and so consequently from sinning against it, must needs like wise be freed from all wrath, anger, miseries, calamities, afflictions, yea, and from death it selfe, as wages and effects of any transgression against that Covenant. Ezek. 36. 32.

And therefore you are never to confesse your sins unto the Lord, as though you con-

ceived them to have beene committed a-gainst the law of works, and so making you liable to Gods everlasting wrath and Hell-fire; neither must you crave pardon and for-givenesse for them, that thereupon you may escape that penalty, neither doe you either fast, or weepe, or mourne, or humble your selfe, out of any conceit that you shal thereby satisfie the justice of God, and appease his wrath either in whole or in part, and so escape his everlasting vengeance for if you be not under the law of works, and if the Lord see no sinne in you as a transgression of that law, and be neither angry with you, nor doth afflict you, for any sinne, as it is a transgression of that law, then consequently you have no need either to confesse your sins or crave pardon for them, or fast or weepe, or mourne, or humble your selfe for your sinnes, as conceiving them to be any transgression of the Law of works.

Nea. Well, Sir, you have fully satisfied mee in this point, and therefore I pray you proceed to shew what is that reward which the Law of Christ promiseth, which you said I might hope for in case of my obedience thereunto.

Evan. Why, the reward (which I con-

ceive)

ceive) the Law of Christ promiseth to Beleevers, and which they may hope for, answerably to their obedience to it, is a comfortable beeing, in the injoyment of sweet communion with God in Christ, even in the time of this life, and a freedome from afflictions both spiritiall and corporall, so farre forth as they are fruits and effects of sin, as it is any transgression of the law of works; for you know, that so long as a child doth yeeld obedience to his Fathers commands, and doth nothing that is displeasing to him, if he love his Childe he will carry himself lovingly and kindly towards him, and suffer him to be familiar with him, and will not whip nor scourge him for his disobedience; even so, if you unfeignedly desire, and indeavour to be obedient unto the minde and will of your loving Father in Christ, in doing that which hee commands, and in avoyding that which he forbids, both in your generall and particular Calling, and that to the end that you may please Him; Then answerably as you doe so, your Father will smile upon you, when you shall draw neer to him in Prayer, or any other of his own Ordinances, and manifest his sweet presence, and loving favour towards you, and exempt you from all outward calamities, ex-

except in case of triall of your faith and patience, or the like; as it is written, 2 Chron. 15. 2. *The Lord is within you, whilst you are with him, and if you seek him he will be found of you.* And so the Apostle *James* saith, *Draw nigh to God, and he will draw nigh to you.* *And Oh*, saith the Lord, *that my people had hearkened unto me, and Israel had walked in my Ways, he should have fed them with the finest of the wheat, and with Honey out of the rock should I have satisfyed thee*; And this may suffice to have shewed you what you may hope for answerably to your obedience to the law of Christ,

Jam. 4. 8.

Psal. 81. 13, 16

Neo. Then Sir, I pray you proceed to shew what is the penalty which the law of Christ threatneth, and which I am to fear, if I transgresse that Law.

Evan. The penalty which the Law of Christ threatneth to you, if you transgresse the law of Christ, and which you are to fear is the want of near and sweet communion with God in Christ, even in the time of this life, and a liablenesse to all temporall afflictions, as fruits and effects of the transgressing of that Law.

Wherefore whensoever you shall hereafter transgresse any of the ten Commandements, you are to know that you have thereby transgressed the Law of Christ, and that the

the Lord sees it, and is angry with it, with a fatherly anger, and (if need be) will chastise you, either with temporall or spirituall afflictions, or both, and this your heavenly Father will doe, in love to you, either to bring your sins to remembrace, as he did the sins of *Josephs* brethren, and as the Widdow of *Zarepath* confesseth, concerning her selfe, or else to purge and take away your sins, according to that which the Lord saith *Esa.* 27. 9. *By this therefore shall the iniquity of* Jacob *be purged, and this is all the fruite, even the taking away of sin,* for indeed saith Mr. *Culverwell*, afflictions through Gods blessing are made speciall means to purge out that sinfull corruption, which is still in the nature of beleevers, and therefore are they in Scripture most aptly compared to medicines, for so they are indeed to all Gods children, most sovereign medicines to cure all their spirituall diseases, and indeed we have all of us great need thereof, for as *Luther* truely saith, we are not yet perfectly righteous, for whilest we remain in this life, sin dwelleth still in the flesh, and this remnant of sin, God purgeth, wherefore, saith the same *Luther* in another place, when God hath remitted sins, and received a man into the bosome of grace, then doth he lay on him all kinde of afflictions, and

1.Pet.1.6.

Gen.42. 20.

1.Kings.17 18.

Of faith. pag.30.31.

On Gal. pag.66.

doth

doth scoure and renew him from day to day, and to the same purpose *Tindall* truely saith, if we look on the flesh, and into the law, there is no man so perfect that is not found a sinner, nor no man so pure, that hath not need to be purged, and thus doth the Lord chastice beleevers, to heale their natures, by purging out that corruption that remaines therein. And therefore whensoever you shall herafter feel the Lords chastising hand upon you, let it move you to take the Prophet *Jeremiahs* counsell, that is, *To search and try your wayes, and turn unto the Lord*, and confesse your sins unto him, saying with the prodigall, *Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son.* And beg pardon and forgiveneſſe at his hands, as you are taught in the fifth petition of the Lords Prayer, *Matth.6.12.* yet do not you crave pardon and forgiveneſſe at the hands of the Lord, as a malefactor doth at the hands of a Judge, that feareth condemnation, and death, as though you had sinned against the law of works and therefore feared hell and damnation, but doe you begge pardon and forgiveneſſe, as a childe doth at the hands of his loving Father, as feeling the fruites of his Fatherly anger, in his chastising hand upon you, and as fearing the continuance,

Jer.3.40.

Luk.15.21

and

and augmentation of the same, if your sin be not both pardoned and subdued, and therefore doe you also beseech your loving Father to subdue your iniquities, according to his promise, *Micah.* 7. 19. And if you find not that the Lord hath heard your prayers by your feeling your iniquities subdued; thē joyn with your prayers, fasting, and weeping if you can, that so you may be the more seriously humbled before the Lord, & more fervent in prayer, and this, I hope, may bee sufficient to have shewed you what is the penalty which the law of Christ threatneth.

Neo. O but Sir, I should think my selfe a happy man, if I could be so obedient to the law of Christ, that he might have no need to inflict this penalty upon me.

Eusan. You say very well, but yet whilst you carry this body of sin about you, do the best you can, there will be need that the Lord should now and then give you some Fatherly corrections, but yet this let me tell you, the more perfect your obedience is, the fewer lashes you shall have: *For the Lord doth not afflict willingly, nor greive the children of men,* Lam. 3. 33. And therefore according to my former exhortation, and your resolution, be carfull to exercise your faith, and use all means to increase it, that so it may become *effectuall working by Love.* 1 Thes. 1. 3 Gal. 5. 6.

For

for according to the measure of your faith, will be your true love to Christ, and to his Commandements; and according to your love to them, will be your delight in them, and your aptnesse and readines to do them. And hence it is that Christ himself saith, Joh 14. 15. *If ye love me keep my Commandements:* And *this is the love of God*, saith that loving Disciple, *that we keep his Commandements, and his Commandements are not grievous:* nay, the truth is, if you have this love in your heart, it will be grievous unto you that you cannot keep them as you would, O if this love doe abound in your heart, it will cause you to say with godly *Joseph*, in case you be tempted as he was, *How can I doe this great wickednesse, and so sin against God?* How can I doe that which I know will displease so gracious a Father, and so merciful a Saviour? No, I will not doe it; no, I cannot doe it; no, you will rather say with the *Psalmist*, *I delight to doe thy will, O my God, yea, thy law is within my heart.*

1 Joh. 5. 3.

psal. 40. 8.

Nay let me tell you more, if this love of God in Christ, be truely, and in any good measure rooted in your heart, then though the chastising hand of the Lord be not upon you; nay, though the Lord do not any expresse any anger towards you, yet if you do but consider the Lords wayes towards you,

and

and your wayes towards him, you will mourn with a Gospel mourning. Reasoning with your selfe after this manner: And was I under the law of works by nature, and so for every transgression against any of the ten Commandements made liable to everlasting damnation; and am I now through the free mercy and love of God in Christ, brought under the Law of Christ, and so subject to no other penalty for my transgressions, but fatherly and loving chastisements, which tend to the purging out of that sinfull corruption that is in me: O what a loving Father is this! O what a gracious Saviour is this! O what a wretched man am I to transgresse the laws of such a good God as he hath been to mee! O the due consideration of this, will even as it were melt your heart, and cause your eyes to drop with the tears of godly sorrow; yea the due consideration of these things will cause you to *loathe your selfe in your own sights for your transgressions*; yea, not onely to loathe your selfe for them, but also to leave them; saying with *Ephraim*, *What have I to do any more with Idols, and to cast [illegible] filthy clouts, saying un[illegible]*, and truely you will de[illegible] more, then that you might so live [illegible] you might never sin against the

Ezek. 36. 31.

Hos. 14. 8.

Isa. 30. 22.

Lord

Lord any more. And this is that *goodnesse of God, which* as the Apostle saith, *leadeth to repentance:* yea, this is that goodnesse of God which will lead you to a free obedience, so that if you doe but apply the goodnesse of God in Christ to your soule, in any good measure; then will you answerably yeeld obedience to the Law of Christ: not onely without having respect either to what the law of workes either promiseth or threatneth, but also without having respect to what the law of Christ either promiseth or threatneth, you will doe that which the Lord commandeth, onely because he commandeth it, and to the end that you may please him: and you will forbeare what hee forbids, onely because he forbids it, to the end you may not displease him. And this obedience is like unto that, which our Saviour exhorteth his Disciples unto. *Mat.* 10. 8. saying, *freely you have received, freely give.* And this is *to serve the Lord without* feare of any penalty which either the law of works or the law of Christ threatneth, *in holinesse and righteousnesse, all the dayes of your life,* according to that sayi[illegible] *Zacharias, Luke* 1.74, 75. And this is [illegible] *sojourning* here in *feare,* to [illegible] by sinning against him, as the A[illegible] *Peter* exhorts 1 *Pet.* 1.17. yea, [illegible] serve

God

God acceptably, with reverence and godly feare, as the Authour to the Hebrewes exhorts, *Heb.* 12.28. and thus my dear friend *Neophitus*, I have indevoured according to your desire to give you my judgement and direction in these points.

Neo. And truely Sir, you have done it very effectually, the Lord inable me to practice according to your direction.

Nom. Sir, in this your answer to his question, you have also answered me, and given me full satisfaction in divers points, about which my friend *Antinomista* & I have had many a wrangling fit: for I used to affirm with tooth and nail (as men use to say) that believers are under the law, & not delivered from it, and that they do sin, and that God sees it, & is angry with them, & doth afflict them for it, and that therfore they ought to humble themselves & mourn for their sins & confesse them, & crave pardon for them; and yet truly I must confesse, I did not understand what I said, nor whereof I affirmed; and the reason was, because I did not know the difference betwixt the law, as it is the law of works, & as it is the law of Christ.

Ant. And beleeve me Sir, I used to affirme, as earnestly as hee, that beleevers are delivered from the law, and therfore do not sin, & therefore God can see no sin in them,

and

and therefore is neither angry with them, nor doth afflict them for sin, and therefore they have no need either to humble themselves, or mourn, or confesse their sins, or beg pardon for them, the which I beleeving to be true, could nor conceive how the contrary could be true also, but now I plainly see, that by meanes of your distinguishing betwixt the law, as it is the law of works, & as it is the law of Christ; there is a truth in both, & therfore friend *Nomista*, whensoever either you or any man else shall hereafter affirme that Beleevers are under the law, and doe sin, and God sees it, and is angry with them, and doth chastise them for it, and that they ought to humble themselves, mourn, weep, and confesse their sins, and beg pardon for them; if you mean only as they are under the law of Christ, I will agree with you, and never contradict you again.

Nom. And truly, friend *Antinomista*, if either you or any man else shal hereafter affirme, that beleevers are delivered from the law, and doe not sin, and God sees no sin in them, nor is angry with them, not afflicts them for their sins, and that they have no need either to humble themselves, mourn, confesse, or crave pardon for their sins; if you mean it onely as they are not under the

law

law of workes, I will agree with you, and never contradict you again.

Evan. I rejoyce to heare you speak these words each to other, and truly now I am in hope that you two will come backe from both your extremes, and meet my neighbour *Neophytus* in the golden Mean, having as the Apostle saith, *the same love, being of one accord, and of one minde.*

Nom. Sir, For my part, I thanke the Lord, I do now plainly see that I have erred exceedingly, in seeking to be justified, as it were by the works of the law, & yet could I never be perswaded to it before this day, nor indeed should not have been perswaded to it now, had not you so plainly and fully handled this threefold law: and truly, Sir, I do now unfainedly desire to renounce my selfe, and all that ever I have done, and by faith to adhere only to Jesus Christ, for now I see that he is all in all. O that the Lord would enable me so to do! and I beseech you, Sir, pray for mee.

Ant. And truly, Sir, I must needs confesse that I have erred as much on the other hand, for I have been so far from seeking to be justified by the works of the law, that I have neither regarded law nor works; but now I see mine errour, I purpose (God willing) to reforme it.

Evan. The Lord grant that you may. But how doe you neighbour *Neophytus*, for me thinks you look very heavily?

Neo. Truly, Sir, I was thinking of that place of Scripture, where the Apostle exhorts us to *examine our selves, whether we be in the faith or no*: whereby it seems to me, that a man may think he is in the faith, when he is not: therefore, Sir, I would gladly hear how I may be sure that I am in the faith.

2 Cor. 13 5

Evan. I would not have you to make any question of it, since you have grounded your faith upon such a firm foundation as will never faile you, for the promise of God in Christ is of a tried truth, and never yet failed any man, nor ever will: therefore I would have you to close with Christ in the promise, without making any question whether you are in the faith or no, for there is an assurance which ariseth from the exercise of faith, by a direct act, and that is when a man by faith directly layes hold upō Christ, and concludes assurance from thence.

Neo. Sir, I know that the foundation whereon I am to ground my faith remaineth sure, and I think I have already built theron: but yet because, I conceive a man may think he hath done so, when he hath not; therefore would I fain know how I may be assured that I have done so?

Evan. Well, now I understand you what you mean, it seems you doe not want a ground for your beleeving, but for your beleeving that you have beleeved.

Neo. Yea, indeed, that is the thing I want.

Evan. Why, the next way to finde out and know this, is to look back and reflect upon your own heart, & consider what actions have passed through there, for indeed, this is the benefit that a reasonable soule hath, that it is able to return upon it selfe, to see what it hath done, which the soule of a beast cannot do. Consider then I pray you that you have been convinced in your spirit that you are a sinfull man, and therefore have feared the Lords wrath, and eternall damnation in hell. And you have been convinced that there is no help for you at all in your selfe, by any thing that you can do; and you heard it plainely proved, that Jesus Christ alone, is an all-sufficient helpe. And the free and full promise of God in Christ hath been made so plain and clear to you, that you had nothing to object why Christ did not belong to you in particular, and you have perceived a willingnes in Christ to receive you, & to imbrace you as his beloved spouse; & you have therupon consented & resolved to take Christ, and to give your self

D. Prest. of faith, p. 84.

unto him whatsoever betides you, and I am perswaded you have thereupon felt a secret perswasion in your heart, that God in Christ doth beare a love to you, and answerably your heart hath been enflamed towards him in love againe; manifesting it selfe in an unfained desire to be obedient, and subject to his will in all things, and never to displease him in any thing. Now tell me I pray you, (and that truly) whether you have not found these things in you as I have said?

Neo. Yea indeed, I hope I have in some measure.

Evan. Then I tell you truly, you have a sure ground to lay your beleeving, that you have beleeved, upon: and as the Apostle *John* saith, *hereby you may know that you are of the truth, and may assure your heart thereof before God.*

Joh. 3. 19.

Neo. Surely Sir, this I can truly say, that heretofore, when I have thought upon my sinnes, I have conceived of God and Christ as of a wrathfull judge, that would condemn all unrighteous men to eternal death; and therefore when I have thought upon the day of judgement and hell-torments, I have even trembled for feare, and have as it were even hated God. And though I have laboured to become righteous, that I might

escape

escape his wrath, yet all that I did I did it unwillingly. But since I have heard you make it so plaine, that a sinner that sees and feeles his sorrow, is to conceive of God, as of a merciful loving and forgiving Father in Christ; that hath committed all judgement to his sonne, who came not to condemne men, but to save them. Mee thinks I doe not now feare his wrath, but doe rather apprehend his love towards me; whereupon my heart is inflamed towards him with such love, that me thinks I would wilingly do or suffer any thing, that I knew would please him, and would rather chuse to suffer any misery, then I would doe any thing, that I knew were displeasing to him.

Evan. We read in the Seventh Chapter of Saint *Lukes* Gospell, that when that sinfull, yet beleeving woman, did manifest her faith in Christ, *by her love to him in washing his feet with her teares, and wiping them with the haires of her head,* Ver. 38. he said unto *Simon* the Pharisee, Ver. 47. *I say unto thee her sins which are many are forgiven her, for she loved much*; even so I may say unto you *Nourtha*, in the same words, concerning our neighbour *Neophytus*: And to you your selfe *Neophytus*, I say as Christ said unto the woman, thy sins are forgiven thee, thy faith hath saved thee, go in peace. ver. 48. 50.

Nom. But I pray you, sir, is not this his reflecting upon himself to finde out a ground to lay his beleeving that he hath beleeved upon, a turning back from the covenant of grace, to the covenant of works, and from Christ, to himself?

Evan. Indeed, if he should look upon these things in himself, and thereupon conclude, that because he hath done this, God hath accepted of him and justified him, and will save him, & so make them the ground of his believing, this were to turn back from the covenant of grace to the covenant of works, and from Christ to himself. But if he look upon these things in himselfe, and therupō conclude, that because these things are in his heart, Christ dwels there by faith, and therefore he is accepted of God, and justified and shall certainly be saved, and so make them an evidence of his beleeving, or the ground of his beleeving that he hath beleeved, this is neither to turn back from the covenant of Grace, to the covenant of works, nor from Christ to himselfe; so that these things in his heart being the daughters of faith and the off-spring of Christ, though they cannot at first produce or bring forth their mother, yet may they in time of need nourish her.

Goodwin, Christ set forth, p. 23.

Nom. But I pray you Sir, are there not other

other things besides these that he hath, he finds in himself that a man may look upon as evidences of his believing (or as you call them) as grounds to believe that he hath believed.

Eu. Yea, indeed, there are divers other effects of faith, which if a man have in him truly, he may look upon them as evidence that he hath truly believed, and I will name three of them unto you.

Whereof the first is, when a man truly loves the word of God, and makes a right use of it, and this a man doth, first when he hungers & thirsts after the word as after the food of his soule, desiring it at all times even as he doth his appointed food, *Iob* 23. 12

Secondly, when he desires and delights to exercise himselfe therein day and night, that is constantly, *Psal.* 1. 2.

Thirdly, when he receives the word of God as the word of God, and not as the word of man, letting his heart in the time of hearing or reading it as in Gods presence and being affected with it, as if the Lord himself should speak unto him, being most affected with that ministery or that portion of Gods word, which sheweth him his sin, and searcheth out his most secret corruptions, denying his own reason and affections, yea, and his profits and pleasures in any thing when the Lord shal require it of him

Fourthly, this a man doth when he makes the word of God to be his chiefe comfort in the time of his afflictions, finding it at that time to be the maine stay and sollace of his heart.

The second evidence is, when a man truly loves the Children of God, that is, all godly and religious persons, above all other sorts of men, and that is, when he loves them not for carnall respects, but for the graces of God which he seeth in them. And when he delights in their society and company, and makes them his onely companions, *Psa.* 119. 63. and when his well-doing (to his power) extends it selfe to them, in being pitifull and tender hearted towards them, and in gladly receiving of them, and communicating to their necessities with a ready mind, and when he hath not the glorious faith of Christ, in respect of persons, *James* 2. 12. but can make himselfe equall to them of the lower sort, *Rom.* 12. 16. and when he loves them at all times, even when they are in adversity, as poverty, disgrace, sicknesse or otherwise in misery.

1 Joh. 5. 1.
2 Joh. 1. 2.
3 Joh. 1.
Psal. 16. 3.
Phil. 7.
1 Joh. 3. 17

The third evidence is, when a man can truly love his enimies, and that he doth, when he can pray heartily for them; and forgive them their particular trespasses against him, being more grieved for that they have

Mat. 6. 14.

have sinned against God, then for that they have wronged him; and when he can forbeare them, and yet could be revenged of them, either by bringing shame or misery upon them, 1 Pet. 3. 9. *Rom.* 12. 14. and when he strives to overcome their evil with goodness, being willing to helpe them, and relieve them in their misery, and to do them any good in soule or body. And lastly, when he can freely and willingly acknowledge his enemies just praise, even as if he were his dearest friend.

Nov. But Sir, I pray you let me aske you one question more touching this point, and that is, suppose, that hereafter I should see no inward evidences, and question whether I had ever any true inward evidences, and so whether I did ever truly believe or no: What must I do then?

Evan. Indeed, it is possible you may come in such a condition, and therefore you doe well to provide aforehand for it. Now then if ever it shall please the Lord to give you over to such a condition, I first, let me warn you to take heed of forcing and constraining your selfe to yeeld obedience to Gods Commandments, to the end you may so get an evidence of faith again, or a ground to lay your believing that you have believed upon, & so forcibly to hasten your assurance

before

before the time, for though this be not to turne quite backe to the covenant of works (for that you shal never do) yet it is to turn aside towards that covenant, as *Abraham* did. who after that he had long waited for the promised seed (though he was before justified by believing the free promise) yet for the more speedy satisfying of his faith, he turned aside to go in unto *Hagar*, who was (as you have heard) a tipe of the covenant of workes, so that you see this is not the right way: but the right way for you in this case to get your assurance again is, when all other things fail, to look to Christ; That is go to the word and promise, and leave off and cease a while to reason about the truth of your faith and set your heart on work to believe, as if you had never yet done it, saying, in your heart, well Satan, suppose my faith hath no been true hitherto, yet now will I begin to indeavour after true faith: & therefore, O Lord: here I cast my selfe upon thy mercy a fresh. *For in thee the fatherless finde mercy*, thus I say, hold to the Word, go not away, but keep you here, *and you shall bring forth fruit with patience.*

M. Cotton of New England, in his thirteenth quest.

Poore doubting Christian, p. 37.

Goodwins child of light. p. 194

Hos. 14. 3.

Luk. 8. 15.

Nev. Well Sir, you have fully satisfied me concerning that point, but as I remember it followeth in the same verse, *Know yee not your owne selves how that Jesus Christ is in you*

2 Cor. 3. 5.

you except you be reprobates. wherfore I desire to hear how a man may know that Jesus Christ is in him.

Evan. Why, if Christ be in a man, he lives in him, as saith the Apostle, *I live not, but Christ liveth in me.*

Neo. But how then shall a man know that Christ lives in him?

Evan. Why, in what man soever Christ lives, according to the measure of his faith, he executes his threefold office in him, *viz.* his Prophetical, Priestly, and Kingly Office.

Neo. I desire to hear more of this threefold office of Christ, and therefore (I pray you sir) tell me, first, how a man may know that Christ executes his Prophetical office in him.

Evan. Why, so farre forth as any man heares and knows that there was a covenant made betwixt God, and all mankinde in *Adam*, & that it was an equall covenant, and that Gods justice must needs enter upon the breach of it, and that all mankinde for that cause were lyable to eternall death and damnation, so that if God had condemned all mankinde, yet had it been but the sentence of an equall and just Judge, seeking rather the execution of his justice, than mans ruine and destruction, and there-

Job 5.27.

fore

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Job 5.27.

fore

upon takes it home, and applies it particularly to himself, and so is convinced that he is a miserable lost and helpeles man; I say so far forth as a man doth this, Christ executes his prophetical office in him, in teaching him, and revealing unto him the Covenant of works. And so farre forth as any man heares and knowes that God made a Covenant with *Abraham*, and all his beleeving seed in Jesus Christ, offering him freely to al, to whom the sound of the Gospel comes and giving him freely to all that receive him by Faith, and so justifies them, and saves them eternally, and thereupon hath his heart opened to receive this truth, not as a man taketh an object, or a theologicall point into his head, whereby he is only made able to discourse, but is an habituall, and practicall point, receiving it into his heart, *by the faith*
Phil.1.27. *of the Gospel*, and applying it to himself, and laying his eternall state upon it, and so setting to his seale that God is true; I say so far forth as a man doth this, Christ executes his prophetical office in him, in teaching him and revealing to him the covenant of grace and so farre forth as any man heares and
1 Thes.1.3. knows that *this is the will of God, even his sanctification, &c.* And thereupon concludes that it is his duty to endevour after it, I say so far forth as a man doth this, Christ exe-

cutes

cutes his prophetical office in him, in teaching and revealing his law to him; and this I hope, is sufficient for answer to your first question.

Neo. I pray you, Sir, in the second place tell me how a man may know that Christ executes his priestly office in him.

Evan. Why so far forth as any man hears and knows *that Christ hath given himself as that onely absolute and perfect sacrifice*, for the sins of believers, and joyned them unto himself by Faith, and himself unto them by his spirit, and so made them one with him, *and is now entred into Heaven it selfe to appeare, in the presence of God for them*: and hereupon is emboldned to goe immediately to God in prayer, as to a Father, and meet him in Christ, and present him with Christ himself, as with a Sacrifice without spot or blemish, I say so farre forth as any man doth this, Christ executes his priestly office in him.

Heb. 9. 26.

Heb. 9. 24.

Neo. But Sir, would you have a Beleever to go immediatly unto God, how then doth Christ make intercession for us at Gods right hand? as the Apostle saith he doth, Rom. 8. 34.

Evan. It is true, indeed, Christ as a publick person, representing all believers, appears before God his Father, & willeth according to both his natures, and desireth as he

Perkins on the Creed p. 356.

he is mar, that God would for his satisfaction sake, grant unto them whatsoever they ask according to his will. But yet you must goe immediately to God in prayer, for all that, you must not pitch your prayers upon Christ, and terminate them there, as if Hee were to take them and present them to his father, but the very presenting place of your prayers must be God himself in Christ, neither must you conceive as though Christ the Son, were more willing to grant your request then God the Father. For whatsoever Christ willeth, the same also the Father (being welpleased with him) willeth, in Christ therefore, I say, and no where else, must you expect to have your petitions granted, & as in Christ & no place else, so for Christs sake and nothing else: & therfore I beseech you to beware you forget not Christ, when you goe unto the Father to beg any thing which you desire, either for your self or others, especially when you desire to have any pardon for sin, you are not to think that when you joyn with your prayers, fasting, weeping, and afflicting of your self, that for so doing you shall prevaile with God to hear you, and grant your petitions, no, no, you must meet God in Christ, and present him with his sufferings, your eye, your minde, and all your confidence, must be therein,

and

and in that be as confident as possibly you can, yea, expostulate the matter, as it were, with God the Father, and say, loe here is the person that hath well deserved it, here is the person that wills and desires it, in whom thou hast said thou art well pleased? yea here is the person that hath paid the debt, and discharged the bond for all my sins, and therfore, O Lord! now it standeth with thy Justice to forgive me; and thus if you do, why then you may be assured that Christ executes his Priestly Office in you.

Neo. I pray you, Sir, in the third place shew me how a man may know that Christ executes his Kingly office in him?

Evan. Why so far forth as any man heares and knowes, *That all power is given unto Christ, both in heaven and in earth,* both to vanquish and overcome al the lusts and corruptions of beleevers, and to write his law in their hearts & hereupon takes occasion to goe unto Christ for the doing of both in him, I say, so far forth as he doth this why Christ executes his kingly office in him. Mat. 28. 18

Neo. Why then, Sir, it seemes that the place where Christ executes his kingly office, is in the hearts of beleevers?

Evan. It is true indeed, for Christs Kingdom is not temporall or secular over the natuall lives or civill negotiat ōs of men, but his *Reynolds on ps. 110. p. 9.*

his Kingdom is spiritualll and heavenly over the soules of men, to awe and over-rule the hearts, to captivate the affections, to bring into obedience the thoughts, and to subdue & pul down strong holds; for when our father *Adam* transgressed, he, and we all of us forsook God, and chose the devill for our lord and king, so that every mothers childe of us are by nature under the government of satan & he rules over us, till Christ comes into our hearts and dispossesseth him, according to the saying of Christ himself, *Luk.* 11. 21. 20. *When a strong man armed keepes his palace, his goods are in peace*, that is, saith *Calvin*, Satan holdeth them that are in subjection to him in such bonds and quiet possession, that hee rules over them without resistance: But when Christ comes to dwell in any mans heart by Faith, according to the measure of Faith, he dispossesseth him, and seats himself in the heart, and roots out and puls downe all that withstands his government there, and as a valiant Captaine hee stands upon his gaurd, and enables the soule to gather together all its forces and powers to resist and withstand all its and his enemies, and so set it self in good earnest against them, when they at any time offer to return again, and he doth especially enable the soul to resist, and set it self against the principall enemy

Harmony 329.

enemy, even that which doth most oppose Christ in his government, so that whatsoever lust or corruption is in a beleevers heart or soule as most predominant, Christ doth enable him to take that into his minde, and to have most revengefull thoughts against it, and to make complaints to him against it, and to desire power and strength from him against it, and all because it most withstands the government of Christ, and is the rankest traitor to Christ, so that he useth all the meanes he can, to bring it before the judgement seat of Christ, and there he calls for justice against it; saying, O Lord Jesus Christ, here is a Rebell and a Traytor, that doth withstand thy government in mee, wherefore I pray thee come & execute thy kingly office in me, and subdue it, yea, vanquish and overcome it, whereupon Christ gives the same answer that hee did to the Centurion, *go thy way, and as thou hast beleeved, so be it done unto thee.* Mat. 8. 13.

And as Christ doth thus suppresse all other governours but himself in the heart of a beleever, so doth he race out, and deface al other laws, and writes his own there according to his promise, *Jer.* 31. 33. and makes them pliable and willing to doe and suffer his will, and that because it is his will, so that the mind and will of Christ, laid down

in his Word, and manifested in his workes, is not only the rule of a believers obedience but also the reason of it: As I once heard a godly Minister say in the Pulpit: So that he doth not only do that which is Christs will but he doth it because it is his will.

M. Caryl at Blackfriers.

O that man which hath the law of Christ written in his heart, according to the measure of it, he reads, he heares, he prayes, he receives the Sacrament, he keeps the Lords day holy, he exhorts, he instructs, he confeires, and doth all the duties that belong to him in his generall calling, because he knows it is the minde and will of Christ he should do so; yea, he patiently suffers, and willingly undergoes afflictions for the cause of Christ because he knows it is the will of Christ: yea, such a man doth not only yeeld obedience, and performe the duties of the first Table of the law by vertue of Christs command, but of the second also. O that husband, parent, master or magistrate, that hath the law of Christ written in his heart; he doth his duty to his wife, child, servant or subject, willingly and uprightly, because Christ requires it, and commands it. And so that wife, child, servant or subject, that hath the law of Christ written in his or her heart, they do their duties to husband, parent, master or governour, freely and chear-

fully,

fully, because their Lord Christ commands it. Now then if you finde these things in your heart, you may conclude that Christ rules and reignes there as Lord and King.

Evan. Sir, be pleased to give me leave, to tell you some part of my minde, and then wil I cease to trouble you any more at this time: the truth is, I have ever since I could remember, felt a kinde of restlesse discontentednesse in my spirit, and for many yeares together, I fed my selfe with hopes of finding rest and content, in persons & things here below; scarce thinking of the state and condition of my soule, or of any condition beyond this life, untill (as I told you before) the Lord was pleased to visit me with a fit of sicknesse, and then I began to bethinke my selfe of Death, Judgment, Hell and Heaven, and to take care, and seeke rest for my soule, as well as for my body: but alas, I could never finde rest for it, before this day; because indeed, I sought it not by faith, but as it were by the works of the law, or in plain terms, because I sought it not in Christ, but in my self: but now I blesse God I see that Christ is al in all; and therefore by the grace of God, I am resolved, no longer to seek rest and content neither in any earthly thing, nor in mine owne righteousnesse, but only in the

free love and favour of God, as he is in his sonne Jesus Christ, and God willing there shall be my soules rest, And I beseech you Sir, pray for me, that it may be so, and I have done.

Evan. This point, concerning the hearts happinesse or soules rest, is a poynt very needfull for us to know, and indeed it is a poynt that I have formerly thought upon; and therefore though my occasion do now begin to call me away from you, yet nevertheless, since you have begun to speake of it, I shall if you please, proceed on as you shall any of you give occasion, and as the Lord shall enable me.

Ant. With a very good will, Sir, for indeed it is a point that I much desire to heat of.

Evan. First, then I would intreat you to consider with me, that when God at first gave man an elementish body, he did also infuse into him an immortall soule of a spirituall substance; and though he gave his soule a locall being in his body, yet he gave it a spirituall well-being in himself, so that the soule was in the body by location, and at rest in God by union and communication, and this being of the soul in God at first, was mans true being, and his true happinesse; now man falling from God, God

in

in his justice left man; so that the actuall union and communion that the soul of man had with God at first is broken off, God and mans soule are parted, and it is in a restlesse condition, howbeit, the Lord having seated in mans soule a certain character of himselfe, the soule is thereby made to re-aspire towards that *summum bonum*, that cheife good, even God himselfe, and can finde no rest no where, till it come to him.

Nom. But stay, Sir, I pray you, how can it be said that mans soul doth re-aspire towards God the Creatour, when as it is evident that every mans soule naturally is bent towards the creature, to seeke a rest there?

Eva. For answer hereunto, I pray you consider, that naturally mans understanding is dark and blinde, and therefore is ignorant what his own soul doth desire, and strongly aspire unto, it knoweth indeed that there is a want in the soul, but til it be enlightned it knoweth not what it is which the soule wanteth: for indeed the case standeth with the soule, as with a childe new born, which child by naturall instinct doth gape and cry for nutriment; yea, for such nutriment as may agree with its tender condition; and if the Nurse through negligence, or ignorance either give it no meat at all; or else such as

it is not capable of receiving, the child refuseth it, and still crieth in strength of desire after the dug: yet doth not the child in this estate know by any intellectual power & understanding, what it selfe desireth: even so mans poore soule doth cry to God as for its proper nourishment, but his understanding like a blind ignorant Nurse, not knowing what it cryeth for, doth offer to the heart a creature instead of a Creator: thus by reason of blindnesse of the understanding together with the corruption of the will & disorder of the affections, mans soul is kept by violence from its proper center, even God himself, O how many souls are there in the world! that are hindred, if not quite kept from rest in God, by reason that their blind understanding doth present unto their sensuall appetites, varieties of sensuall objects? Is there not many a luxurious persons soul hindred, if not quite kept from true rest in God, by that beauty which nature hath placed in feminine faces; especially when Satã doth secretly suggest into such feminine hearts a desire of an artificial dressing from the head to the foot: yea, and sometimes painting the face like their mother *Jezebel*?

And is there not many a voluptuous Epicures soul hindred, if not quite kept from rest in God, by beholding the colour, and tasting

tasting the sweetnesse of dainty delicate dishes, his wine red in the cup and his beer of amber color in the glass: in the Scripture we read of a certain man that faired deliciously every day, as if there had been no more but one so ill disposed: but in our times there are certain hundreds both of men and women, that do not only fare deliciously, but voluptuously twice every day, if no more?

And is there not many a proud persons soul hindred, if not quite kept from rest in God, by the harmonious sound of popular praise; which like a Loadstone draweth the vaine-glorious heart to hunt so much the more eagerly, to augment the eccho of such vain windy reputation?

And is there not many a covetous persons soul hindred, if not quite kept from rest in God, by the cry of great abundance; the words of wealth and the glory of gain?

And is there not many a musicall minde hindered if not quite kept from sweet comfort in God, by the harmony of artificiall concord upon musicall instruments?

And how many perfumed fools are there in the world? who by smelling their sweet apparell & their sweet nose-gayes are kept from souls sweetnesse in Christ. And thus doth Satan like a cunning Fither, bait his hooke with a sensuall object, to catch men

with; and having gotten it into their jaws, he draweth them up and down in their sensuall contentments; till he hath so drowned them therin that the peace and rest of their souls in God be allmost forgotten; & hence it is that the greatest part of mans life, and in many, their whole life is spent in seeking satisfaction to the sensuall appetite.

Nom. Indeed Sir, this which you have said, we may see truly verified in many men who spend their dayes about these vanities, and will afford no time for religious exercises, no, not upon the Lords day, by their good will.

Neo. You say the truth, and yet let me tell you withall, that a man by the power of naturall conscience may be forced to confesse that his hopes of happinesse are in God alone, and not in these things, yea, and to forsake profits, and pleasures, and all sensuall objects, as unable to give his soul any true contentment, and fall to the performance of religious exercises, and yet rest there, and never come to God for rest, and if wee consider it, either in the rude multitude of sensuall livers, or in the more seemingly religious, we shall perceive that the religious exercises of men, do strongly deceive, and strangely delude many men, of their hearts happinesse in God.

For

For the first sort, though they be such as make their belly their best god, and doe no sacrifice but to *Bacchus*, *Apollo*, or *Venus*, though their conscience do accuse them that these things are naught, yet in that they have the name of Christians put upon them in their baptisme; and for as much as they doe often repeat the Lords Prayer, the Apostles Creed, and the Tenne Commandements, and in that it may be they have lately accustomed themselves to go to Church, to heare Divine Service, and a preaching now and then, and in that they have divers times received the Sacrament, they wil not be perswaded but that God is well pleased with them, and a man may as well perswade them that they are not men and women, as that they are not in a good condition.

And for the second sort, that ordinarily have more humane wisdome and humane learning then the former sort, and seem to bee more holy and devout than the former sort of sensuall ignorant people, yet how many are there of this sort, that never passe further then the outward court of bodily performances, Feeding and Feasting themselves as men in a dreame, supposing themselves to have all things, and yet indeed have nothing but only a bladder full,

of

or rather a braine full of wind and worldy conceptions.

Are there not some who give themselves to more especial searching and seeking out for knowledge in Scripture, learnednesse, and Clerk like skill in this Art, and that Language, till they come to be able to repeat all the Historicall places in the Bible; yea, and all those texts of Scripture, that they conceive doe make for some privat opinion of theirs concerning Ceremonies, Church-government or other such circumstantiall points of Religion, touching which points they are very able to reason and dispute, and to put forth such curious questions as are not easily answered?

Are not some of these men called Sect-makers, and begetters or devisers of new opinions in Religion, especially in the matter of worshipping God, as they use to call it, wherein they finde a beginning, but hardly any end: for this religious knowledge is so variable through the multiplicity of curious wits and contentious spirits, that the life of man may seem too short to take a full view of this variety; for though all Sects say, they will be guided by the word of truth, and all seem to bring Scripture, which indeed is but one, as God is but one,

yet

yet by reason of their severall constructions and interpretations of Scripture, and conceits of their own human wisdom, they are many?

And are there no others of this sort of men, that are ready to imbrace any new way of worship, especially if it come under the cloake of Scripture learning, and have a shew of truth founded upon the letter of the Bible, and seeme to bee more zealous and devout then their former way, especially if the teacher of that new way can but frame a sadde and demure countenance: and with a grace lift up his head and his eyes towards Heaven, with some strong groane in declaring of his newly conceived opinion, and that he frequently use this phrase, of the glory of God? O then these men are by and by of another opinion, supposing to themselves that God hath made knowne some farther truth to them; for by reason of the blindnesse of their understanding, they are not able to reach any supernatural truth, although they do by literall Learning, and Clerk-like cunning dive never so deep into the Scriptures and therefore they are ready to entertaine any form of Religious Exercise, as shall be suggested unto them?

And are there not a third sort much like

to

to these men, that are excessive and mutable in the performance of religious exercises. Surely Saint *Paul* did perceive that this was the very God of some men in his time, and therefore he willeth *Timothy* to instruct others, that *bodily exercise profiteth little*, or as some read it, *nothing at all*, and doth oppose thereunto godlinesse, as being another thing then bodily exercise; and saith, that it is profitable, &c.

Heb.1,4.8.

And doe not you thinke there are some men at this day that know none other good then bodily exercise, aud can hardly distinguish betwixt it and godlinesse. Now those bodily exercises are mutable and variable, according, to their conceits and opinions, for all Sects have their severall services (as they call them) yet all bodily, and for the most part onely bodily, the which they performe to establish a rest to their soules, because they want rest in GOD; and hence it is that their peace and rest is up and downe according to their working better or worse, so many Chapters must be read, and so many Sermons must be heard, and so many times they must pray in one day, and so many dayes in the weeke, or in the yeare they must fast, &c. or else their soules can have no rest: but mistake me not I pray, in imagining that I speake against

the

he doing of these things, for I doe them all my selfe, but against resting in the doing of them, the which I desire not to doe.

And thus you see that mans blind understanding doth not onely present unto the sensuall appetite, sensuall objects, but also to the rationall appetites, rationall objects, so that mans poore soule is not only kept from rest in God by meanes of sensuality, but also by meanes of formality, if Satan cannot keep us from rest in God by feeding our senses with our Mother *Evahs* apple, then he attempts to do it, by blinding our eyes, and so hindring us from seeing the paths of the Gospell; if he cannot keep us in Ægypt by the flesh pots of sensuality, then wil he make us wander in the wildernesse of Religious, and rationall formality, so that if he cannot hinder us more grosly, then hee attempts to doe it more closely.

Nom. But Sir, I am perswaded there be many men that are so religiously exercised, and doe performe such duties as you have mentioned, and yet rest not in them, but in God.

Evan. Questionlesse there be some Christians, that look upō such exercises as means ordained of GOD, both to beget and increase

cease faith, and all other graces of his Spirit, in the hearts of his people; and therefore to the intent that their faith, and love, and other graces may increase, they are carefull to wait upon God, in taking all convenient opportunities to exercise themselves therein, and yet have their souls rest in God, and not in such exercises.

But alas, I feare me the number of such men are very few, in comparison of them that do otherwise: for do not the most part of men that are so religiously exercised, rather conceive, that as they have offended and displeased God by their former disobedience, so they must pacifie and please him by their future obedience, and therefore they are carefull to exercise themselves in this way of duty, and that way of worship, and all to that end: yea, and they conceiving that they have corrupted & defiled and polluted themselves by their falling into sin, they must also purge, cleanse, and purifie themselves by rising out of sin, and walking in new obedience, and so all the good they do, and all the evill they eschew, is to pacifie God, and appease their owne consciences: and if they seek rest to their soules this way, why, it is the way of the Covenant of works, where they shall never be able to reach God; nay, it is the

way

way to come to God out of Christ, where they shall never be able to come neere him, he being a consuming fire.

Nom. But, Sir, I pray you would you have our senses to bee any longer exercised about any of their objects, would you have us no longer to take comfort in the good things of this life?

Evan. I pray you do not mistake mee, I do not speake as though I would have you Stoically to refuse the lawfull use of any of the Lords good creatures, which hee shall be pleased to afford you, neither doe I prohibit you from all comfort therein, but this is it which I do desire, to wit, that you would indeavour to attain to such a peace, rest and content in God as hee is in Christ, that the violent cry of your hearts may bee restrained, and that your appetites may not be so forcible, nor so unruly as they are naturaly, but that the unrulynesse thereof may be brought unto a very comly decorum & order, so that your sensuall appetites may with much more easinesse and contentednesse be denied the objects of their desires, yea and contented (if occasion be) with that which is most repugnant to them, as with hunger, cold, nakednesse, yea and with death it selfe, of such is the wonderfull working of the hearts quiet & rest in God, that

that although a mans senses be still exercised in and upon their proper objects, yet may it be truly said that such a mans life is not sensual, for indeed his heart taketh little contentment in any such exercises, it being for the most part exercised in a more transcendent communion with God as he is in Christ, so that indeed the man that hath this peace and rest in God may be truly sayd to use this world as though he used it not, in that he receiveth no cordiall contentment from any sensuall exercise whatsoever, and that because his heart is withdrawne from them which withdrawing of the heart is not unaptly pointed at, in the speech of the Spouse, *Cant.* 5. 2. I sleep saith she, *but my heart waketh* even so may it be said that such a man, he is sleeping, looking, hearing, tasting, smelling, eating, drinking, feasting, &c. but his heart is withdrawne from the creature, and rejoycing in God his Saviour, and his soule is magnifying his Lord, so that in the midst of all sensual delights his heart secretly saith, I but my happinesse is not here.

Nom. But Sir, I, pray you, why doe you call rationall and religious exercises, a wilderness?

Euan. For two reasons: first, because that as the children of Israel, when they were got out of Ægypt, did yet wander many

years

years in the wildernes before they came into the land of *Canaan*, even so do many men wander long in rational and religious exercises, after they have left a sensuall life, before they come to rest in God, whereof the land of *Canaan* was a type.

Secondly, because as in a wildernes men often loose themselves and can find no way out but supposing (after long travell) that they are neer the place whither they would goe, are in truth farther off: even so fareth it with many; yea, with all such as walk in the way of reason, they loose themselves in the woods & bushes of their works and doings, so that the longer they travell, the further they are from God & true rest in him.

Nom. But sir, you know that the Lord hath indued us with reasonable souls, would you not then have us to make use of our reason?

Evan. I pray you do not mistake me, I do not contemn nor dispise the use of reason, only I would not have you to establish it to the cheife good, but I would have you to keep it under, so that if with *Hagar*, it attempt to bear rule, and Lord it over your faith, then would I have you in the wisdom of God, like *Sarah*, to cast it out from having dominion; in few words, I would have you more strong in desire, then

curious in ſpeculation ; and to long more to feel communion with God, then to be able to diſpute of the *genus*, or *ſpecies* of any queſtion, either humane or divine : And preſſe hard to know God by powerful experience, and though your knowledg be great and your obedience ſurpaſſing many ; yet would I have you to be truly nullifi'd, anihilated & made nothing, and become fools in all fleſhly wiſdom, and glory in nothing, but onely in the Lord. and I would have you with the eye of faith ſweetly to behold all things extracted out of one thing, and in one to ſee all ; in a word, I would have in you a moſt profound ſilence, contemning all curious queſtions and diſcourſes, and to ponder much in your heart but prate little with your tongue ; *Be ſwift to heare, but ſlow to ſpeake, and ſlow to wrath*, as the Apoſtle *James* adviſeth you : and by this meanes will your reaſon be ſubdued, and become one with your faith ; for then is reaſon one with faith when it is ſubjugated unto faith and then will reaſon keepe its true liſts and limits, and you will become ten times more reaſonable then you were before ; ſo that I hope you now ſee that the hearts farewell from the ſenſuall and rationall life, is not to be conſidered abſolutely but reſpectively, it doth not conſiſt in a going out of either but in a right uſe of both. *Nom.*

Jam. 1. 10.

Nom. Then sir. it seemeth to mee that God in Christ apprehended by faith, is the only true rest for mans soule.

Evan. There is the true rest indeed, there is the rest which *David* invites his soul unto when he saith, *Returne unto thy rest my soule for the Lord hath dealt bountifully with thee,* Psa. 116.7. *for we which have beleeved,* saith the authour to the Hebrews, *have entred into his rest,* Heb. 4.3. and *come unto me,* saith Christ, *all ye that labour, and are heavy laden, and I will give you rest.* Mat. 11.28. And truly my Neighbours and freinds beleeve it, we shall never finde a hearts happinesse, and true souls rest, untill we finde it here: for howsoever a man may thinke, if he had this mans wit and that mans wealth, this mans honour, and that mans pleasure; this Wife, or that Husband, such Children, and such Servants, his heart would be satisfied, and his soule would be contented; yet which of us hath not by our owne experience found the contrary? for not long after that we have obtained the thing we did so much desire, and wherein we promised our selves so much happinesse, rest, and content, we have found nothing but vanity and emptinesse in it: Let a man but deale plainly with his owne heart, and hee shall finde that notwithstanding he hath many things, yet there is ever one thing wanting, for

indeed, mans soul cannot bee satisfied with any creature, no not with a world of creatures. And the reason is because the desires of mans soule are infinite, according to that infinite goodnes which is once lost, in loosing God: yea, and mans soul it a spirit, and therfore cannot communicate with any corporall thing; so that all creatures not being that infinite and spiritual fulnes which our hearts have lost, and towards the which they do still re-aspire, they cannot give it full contentment.

Nay, let me say more, howsoever a man may in the midst of his sensuall fulnesse be convinced in his conscience, that he is at enmity with GOD, and therefore in danger of his Wrath and eternall damnation, and bee thereupon moved to reforme his life, and amend his wayes, and endeavour to seeke peace and rest to his soul; yet this being inthe way of works; t is impossible that he should find it; for his conscience will ever be accusing him, that this good duty he ought to have done, and hath not done it; and this evill hee ought to have forborne, and yet he hath done it: and in the performance of this duty he was remisse and in that duty very defective; and many such wayes will his soule bee disquieted.

But

But when a man once comes tobelieve that all his ſins, both paſt, preſent and to come, are freely and fully pardoned, and God in Chriſt graciouſly reconciled unto him: the Lord doth hereupon ſo reveale his fatherly face unto him in Chriſt, and ſo make known that incredible union betwixt him and the beleeving ſoul; that his heart becomes quietly contented in God, who is the proper element of its being; for hereupon there comes into the ſoule ſuch peace flowing from the God of peace; that it fils the emptineſſe of the ſoule with true fulneſſe, in the fulneſſe of God; ſo that now the heart ceaſeth to moleſt the underſtanding and reaſon, in ſeeking either variety of objects, or augmentation of degrees, in any comprehenſible thing: And that becauſe the reſtleſſe longing of the minde which did before cauſe unquietneſſe, and diſorder, both in the variety of mentall projects, and alſo in the ſenſuall and beaſtly exereiſes of the corporall and externall members, is ſatisfied and truly queted; for when a mans heart is at peace in God, and is become truly full in that peace and joy, paſſing underſtanding, then the Devill hath not that hope to prevaile againſt his ſoule, as he had before: he knows rightwell that it is in vaine to bait his hook, with profits, plea-

ſures, honour, or any other ſuch like ſeeming good, to catch ſuch a ſoul that is thus at quiet in God, for he hath all fulneſſe in God, and what can be added to fulneſſe, but it runneth over: indeed empty hearts like empty Hogſheads, are fit to receive any matter which ſhall be put into them: but the heart of the beleever being filled with joy and peace in beleeving, doth abhorre all ſuch baſe allurements for that it hath no roome in it ſelf to receive any ſuch ſeeming contentments; ſo that to ſpeak as the truth is, there is nothing that doth truly and unfainedly root wickedneſſe out of the heart of man, but onely the true tranquility of the minde, or the reſt of the ſoule in God: and to ſay as the thing is, this is ſuch a peace and ſuch a reſt to the creature in the Creator, that according to the meaſure of its eſtabliſhment by faith, no created comprehenſible thing can either adde to it, or detract from it; the increaſe of a Kingdome cannot augment it, the greateſt loſſes and croſſes in worldly things cannot diminiſh it, a beleevers good works do all flow from it, and ought not to return to it neither ought humane frailties to moleſt it: however this is moſt certain neither ſin nor Satan, law nor conſcience, hell nor grave, can quite extinguiſh it, for it is the Lord alone

lone that gives and maintaines it: *Whom have I in Heaven but thee*, saith David, *and there is none upon earth that I desire besides thee*: it is the pleasant face of God in Christ, that puts gladnesse into his heart, *Psal.* 4. 7. and when that face is hid, then he is troubled, *Psal.* 30. 7. But to speak more plainly; though the peace and joy of true beleevers, may be extenuated or diminished, yet doth the testimony of their being in nature remain so strong, that they could skill to say, yea, even when they have felt God to be withdrawing himself from them *My God, my God why hast thou forsaken me?* yea, and in the night of Gods absence to remain confident, *that though sorrow bee over night, yet joy will come in the morning*: Nay, though the Lord should seeme to kill them with unkindnesse, *yet will they put their trust in him*, knowing that for all this, *their Redeemer liveth, so strong is the joy of their Lord*: these are the people that are *kept in perfect peace, because their minds are stayed in the Lord.* Wherefore, my deare freinds and loving neighbours, I beseech you, take heed of deeming any estate happy, untill you come to finde this true peace and rest to your soules in God: O, beware least any of you do content your selves with a peace rather of speculation, then of power!

Ps 73. 25
Psa. 22. 1.
Psa. 30 5.
Job 13. 15
Job. 19 25
Neh 8 10
Isa 26. 3.

er ! O, be not ſatisfied with ſuch a peace as conſiſteth either in the act of oblivion, or neglect of examination ! nor yet in any brain-ſick ſuppoſition of knowledge theologicall or divine, and ſo frame rationall concluſions to protract time, and ſtill the cries of an accuſing conſcience; but let your hearts take their laſt farewell of falſe felicities, wherewith they have been all of them more or leſſe detained; and kept from their true reſt : O be ſtrong in reſolution! and bid them all farewell ; for what have your ſoules to do any longer, among theſe groſſe thick and bodily things here below, that you ſhould ſet your love upon them, or ſeek happineſſe in them, your ſoules are of a higher and purer nature, and therefore their well-being muſt be ſought in ſomething that is higher and purer then they, even in God himſelfe.

Rouſe Myſtical marriage. p. 8. 9

True it is, that we are all of us indeed too uncleane to touch God in an immediate unity ; but yet there is a pure counterpart of our natures, and that pure humanity is immediately knit to the pureſt deity, and by that immediate union, you may come to a mediate union ; for the deity and that humanity being united, make one ſaviour, head and husband of ſoules ; and ſo you being married to him, that is God, in him

him you come also to be one with God, he one by personall union, and you one by a mysticall. Cleare up then your eyes, and fix it on him as on the fairest of men, the perfection of a spirituall beauty, the treasure of heavenly joy, the true object of most fervent love: let your spirits look, and long, and lust for this Lord; let your soules cleave to him, let them hang about him, and never leave him, till he be brought into the chambers of your soules; yea, tell him resolutely you will not leave him till you heare his voice in your soules, saying, my well-beloved is mine, and I am his; yea, and tell him you are sicke of love, let your soules goe, as it were out of your bodyes, and out of the world by heavenly contemplations, and treading upon the earth with the bottome of your feet; stretch your souls up to look over the world into that upper world where her treasure is, and where her beloved dwelleth.

And when any of your soules shall thus *forget her owne people, and her fathers house,* Christ her *King shall so desire her beauty,* and be so much in love with her, that like a Load-stone this love of his shall draw the soule in pure desire to him againe, and then as the *Heart panteth after the Rivers of Water, so will your soule pant after God.* Ps. 42. 1. Ps. 55. 10. 11.

And

And then according to the measure of your faith your soules shall come to have a reall rest in God, and be filled with joy unspeakable and glorious:

Wherefore I beseech you set your mouths to this fountaine Christ, and so shall your soules be filled with the water of life, with the oyle of gladnesse, and with the new wine of the Kingdome of God; from him you shall have weighty joyes, sweet imbracements, and ravishing consolations, and how can it be otherwise, when your soules shall really communicate with God, and by faith have a true taste, and by the spirit have a sure earnest of all heavenly preferments, having as it were one foot in heaven, whilst you live upon earth. O then what an Eucharisticall love will arise from your thankefull hearts, extending it selfe first towards God, and then towards man for Gods sake, & then according to the measure of your faith will be your willing obedience to God, and also to man for Gods sake, for obedience being the kindely fruite of love, a loving soule bringeth forth this fruite as kindely, as a good tree bringeth forth her fruite: for the soule having tasted Christ in an heavenly communion, so loves him, that to please him is a pleasure and delight to her selfe, and the more

Christ

Christ Jesus comes into the soule by his spirit, the more spirituall he makes her, and turns her will into his will, making her of one heart, mind, and will with him

So that for a conclusion, this I say, that if the everlasting love of God in Jesus Christ, be truly made known to your souls, (according to the measure thereof) you shall have no need to frame and force your selves to love and do good works, for your soule will ever stand bound to love God, and to keepe his Commandements and it will bee your meat and drink to do his will and truly this love of God will cut downe selfe-love and love of the world; for the sweetnesse of Christs Spirit, will turne the sweetnesse of the flesh into bitternesse; and the sweetnesse of the world into contempt. And if you can behold Christ with open face, you shall see and feel things unutterable; and be changed from beauty to beauty, from glory to glory by the Spirit of this Lord; and so be happy in this life in your union with happinesse, and happy hereafter in the full fruition of happinesse, whether the Lord Jesus Christ bring us all in his due time, Amen.

And now Brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all which are sanctified. Act.20.32

Neo.

Neo. Well Sir at this time I will say no more, but that it was a happy houre wherein I came to you, and a happy conference that we have had together; surely Sir, I never knew Christ before this day, O what cause have I to thank the Lord for my comming hither! and my two friends as a means of it; and Sir, for the pains that you have taken with me, I pray the Lord to requite you, and so beseeching you to pray the Lord to increase my faith, and to helpe mine unbeliefe, I humbly take my leave of you, praying the God of love and peace to be with you.

Nom. And truly Sir, I do beleeve, that I have cause to speake as much in that case as hee hath; for though I have out-stript him in knowledge, and it may be also in strict walking, yet doe I now see, that my actions were neither from a right principle, nor to a right end, and therfore have I been in no better a condition than he; and truly Sir, I must needs confesse, I never heard so much of Christ, and the Covenant of grace, as I have done this day, the Lord make it profitable to me, and I beseech you sir, pray for mee,

Ant. And truly, Sir, I am now fully convinced, that I have gone out of the right way, in that I have not had regard to the

Law,

Law, and the Workes thereof as I ſhould, But, God willing, I ſhall hereafter (if the Lord prolong my dayes) be more carefull how I lead my life, ſeeing the ten Commandements are the Law of Chriſt. And I beſeech you, ſir, remember me in your prayers, and ſo with many thankes to you for your paines, I take my leave of you, beſeeching the grace of our Lord Jeſus Chriſt, to bee with your ſpirit. Amen,

Evan. *Now the very GOD of peace, that brought againe from the dead, our Lord Jeſus, that great Sheepherd of the ſheepe, through the bloud of the everlaſting Covenant, make you perfect in every good worke, to do his will, working in you that which is wel pleaſing in his ſight through Jeſus Chriſt, to whom be glory for ever and ever,* Amen. Heb 13.20 21.

John 8. 36. *If the Sonne make you free, you ſhall be free indeed.*

Gal. 5. 1. *Stand faſt therefore in the liberty wherewith Chriſt hath made us free.*

Verſe 13. *Onely uſe not your liberty for an occaſion of the fleſh, but by love ſerve one another.*

Chap. 6. ver. 16. *And as many as walke according to this rule, peace bee upon them, and mercy, and upon the Iſrael of God.*

Mat. 11. 25. *I thank thee O Father, Lord of Heaven and Earth, becauſe thou hast hid*

theſe

these things from the wise and prudent, and hast revealed them to babes.

1 Cor. 15. 10. *I laboured more abundantly then they all, yet not I, but the grace of God that was with me.*

Psal. 36. 11. *Let not the foot of pride come against mee.*

FINIS.

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